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A BAPTIST THEOLOGICAL QUARTERLY

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THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



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Come, Let's Go Together

President Ellis A. Fuller

Baccalaureate sermon of the thirtieth commencement of the
Rice Institute, October 29, 1944*

My subject is found in Hamlet, Act I, Scene 5, last line. It reads: "Come, let's go together."

There was something rotten in Denmark. The Ghost told Hamlet what it was: Claudius had murdered Hamlet's father, had taken his throne, and had married his queen, Hamlet's mother. Under the terrific weight of the ghost's depressive explanation, Hamlet's spirit flagged! In rebellion, he muttered:

The time is out of joint; O cursed spite,
That ever I was born to set it right!

Greatly depressed, but resolutely determined "to set it right" by avenging the cruel death of his father, Hamlet takes courage when he sees standing nearby two friends, Horatio and Marcellus. To them he said, "Come, let's go together."

Our time is out of joint. There is something tragically rotten in our Denmark. We have it not on the authority of a tell-tale ghost but on the authoritative testimony of the distraught human race perishing at the hands of their own competency and screaming, I trust, for help from a source higher than man. Chaos is more universal, destruction is more complete, horrors more ghastly, cruelty more brutal than the world has ever experienced in all history. Words whine and whimper when we try to state the hell of this global war and colors run into a meaningless smear when

* Published also in the **Rice Institute Pamphlet**, January, 1945.

we try to show it on canvas. We see the hellish horrors of war screened against the clouds in air raids, dramatized on the earth in blitzes, and suffer its violence under the waters in sneaking submarine assaults. Its cost cannot be measured in dollars although it has bankrupted the present and mortgaged the future. The cost must be counted in terms of what it is destroying: art, culture, traditions, virtues, institutions, character, and lives. We know something "is rotten in Denmark" when, after nineteen centuries in the Christian era, we have on our hands a world in which scientific efficiency has reached its highest level, but a world in which science is being used as an implement of death rather than an instrument unto righteousness and peace.

We do not need a diagnostician to tell us that the world is crippled, bleeding, and dying; even those steeped in stupidity know this. We need an adequate remedy and need it immediately. Pitiably is this generation if it has not learned that wars are not caused by Pearl Harbors, nor is peace secured by treaties. The causes of wars are growing things, the accumulation of experiences, events, ideas, and ideals over a long period of time. In other words, Pearl Harbors have their antecedent causes. Likewise, an enduring peace cannot be written out—it must be worked out; for it, too, has antecedent causes.

If we ignore these facts, the transition period from war to peace, like all previous post-war periods, will be just another day of fantasy and wishful dreaming, the kind of day Wordsworth pictures:

Bliss was it in that dawn to be alive,
But to be young was very heaven!

These dawns at the close of dark war periods, what of them? When Napoleon fell, a new day dawned and its perpetuity was guaranteed by the Quadruple Alliance for peace in 1814. At the end of World War I, another day dawned and its eternity was guaranteed by the Treaty of Versailles. But these dawns in which it is blessed to be alive and very heaven to be young, are like mirages in a desert. They are not dawns but sunsets which introduce nights in which sub-

sequent wars are wrought out and launched upon larger scales and unto more terrible consequences.

Wars and all other ills and calamities which ravage life are caused by the refusal of constructive forces to work together; and they will be held in abeyance when the same constructive forces are willing to work together. But when these forces are warring among themselves, each cursed with conceit which causes it to try alone to set the time right, a generation of people who fight one another rather than serve with one another for the common good of all is inevitable.

But I refuse to believe that the human race is not capable of building a better world than the one we are about to pass on to our children. I will not lose faith in the validity of man's quest for something better. Even if the volcano of depravity has erupted and is belching its smoke, fumes, and lava over the entire face of the earth, I still see in man "a touch of nobleness upward tending." Hence my agreement with William James when he says, "If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it feels like a real fight—as if there was something really wild in the universe which we, with all our idealities and faithfulness are needed to redeem." My young friends of the graduating class, because your fathers missed the mark, do not conclude that there is no worthwhile mark to hit.

Man has a mind; man has a body; man has a soul. These are inseparably united but each has distinct needs which must be met before he can become an integrated personality, much less a constructive and coöperating person at his best in the human family. We are organized in different fields to meet these respective needs; but we are not one in spirit, in conviction, and in purpose as functional forces to build well-rounded characters. Since man has a mind, the seat of his cognition, emotions, and will, he needs education. Since man has a body, he needs all the blessings of science. Since he is a soul, he needs God. Education, science, and Christianity,

like Hamlet, Horatio, and Marcellus, must become friends who are willing to go together and to work together; for neither is capable of meeting all the needs of a man, because each is impotent outside its own sphere.

Any man who fears and belittles education should be smothered to death under an avalanche of denunciation and condemnation. At the same time, any man confesses that he is only partially educated if he believes that education is all that man needs. There is much truth in Bernard Iddings Bell's caustic criticism of American education:

The trouble with us modern Americans is that we have been badly nurtured, betrayed by our well-paid pedagogs. They have left us uneducated. The universities and schools have dodged the same issue that the parsons have dodged. They have not dared to face man's tragedy. We have in consequence been taught, as Gilbert Chesterton once put it, "to know all labyrinthine lore, to know all things but the truth." The schools have taught us vastly and with deadly competence about the things that eyes can see, wherein lies no sufficient hope; but they have not bothered much to teach us about the Ultimate, about the end for which all things and we ourselves exist, about God, about that which alone can make life other than disappointment and disaster. . . . Almost all that we have been taught about is this earth, the earth wherein we are doomed to frustration and the grave. Small wonder that the world is filled with folly born of fear.

The day has come when educators, scientists, and preachers must say in unison, "Without faith it is impossible to please God."

Woodrow Wilson had in mind the impotency of education when he said, "The mind reigns but does not govern. We are governed by a tumultuous house of commons, made up of the passions, and the ruling passion is prime minister and coerces the sovereign." Our world is testifying in monosyllables easy to understand that there are vicious passions, prime ministers—if you please—who are coercing men's intelligence, perverting their best judgments, and warping their wills. We like to hear Dr. Kirk refer to our age as "an age that professes high regard for rationality"; but we have to accept with chagrin the paradox he points out when he adds that our age "is distinguished by a tendency to follow unregulated emotions in all directions." Education is indispensable; but education alone is not enough—it lacks.

Science is the mightiest ally to produce better things for men; but alone it is utterly impotent to produce better men. In this age we find ourselves in a maelstrom of death because we forgot that a superabundance of things entrusted to bad men makes them worse. President Hutchins reminded those who believed a few years ago that Science was the key that would lead us into the Kingdom of God, that it was in reality the key which has let us into darker and more dismal dungeons. This is no indictment against science; but it is a confession that we lacked the character and morals to use science unto the holy ends for which God ordained it. It is stupidity full grown to deplore the unparalleled scientific progress of the last century, or not to pray that the tribe of scientists shall increase and that they shall do "even greater things"; but it is stupidity twice grown not to know that scientific achievements, great as they are, were not designed of God to be food for starving souls. If we had believed the Master when he said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" no one could say truthfully, "Our age of science and invention has grown into a monster with mind but not morality, metallic but not merciful—soulless, soulless!" If it were not true that "God made the airplane; but it fell into the hand of the ape," no one would have made the foolish proposal that we declare a moratorium on scientific discoveries and inventions to save ourselves from destruction at the hands of scientific efficiency. A man vainly boasts of being educated, scientific, or Christian if he claims that the use this generation is making of scientific achievements is consonant with the holy character of the God of science, the holy God in whose image we are made and whose righteous acts we should emulate. Our dilemma grows not out of our amazing progress in the field of science, but out of our conviction that we could find through science and in science the God without whom men are void of hope and helpless. Let Louis Ginsberg tell us, in dramatic fashion, why the cabletow of science is too short. He personifies science as a fisherman and puts this testimony of impotency upon his lips:

I threw my line out,
Baited with desire,
In the sea of space
(Where deeper is higher).
I cast my sinker out,
Deep in the sky
For my hook to catch on
A HOW or WHY.
The twine of my dreaming,
Sank down deep
Where Andromeda
And Orion sweep;
Where the constellations
Swirl in the shoals,
Swarming instinctive
To far-off goals;
Where the Milky Way
And the Pleiades Seven
Swim down under
The Sea of Heaven.
So my reel of science,
Humming and singing,
Played my line out
And sent it flinging;
But my hook pulled tight
And I wondered, "Can it
Be tangled in a sun
Or a wheeling planet?"
Till before I knew,
My line was caught—
My line was quivering—
My string of thought
With hook and sinker
Now jerked taut—
Snapped off quickly
And broke my rod
Trying to capture God!

Likewise, our time, which is so terribly out of joint, demands that Christianity discover that education and science are its much needed allies. "Man is incurably religious." Only one supporting proof of that dogmatic statement needs to be mentioned, namely, history proves that man simply does not live without some form of religion. When Robespierre said, "If there is no God, it behooves man to make one," he merely declared man's abiding need of God. This innate religious impulse expresses itself in all men, regardless of how low they may be in the scale of civilization or how high they may be in culture. The Bedouins today, even though they refuse to have any part in the modern world, are extremely religious. When the Apostle visited Athens,

the seat of Greek culture, he perceived that they were quite religious. It is said that there were thirty thousand idols in Athens at the time and that there was an extra idol dedicated "To an Unknown God" to make sure that no god might be left out. Dr. Hart, a scientist, disclaimed allegiance to Christianity but testified that science itself was his religion. The Russians pronounced all religion an opiate and ruthlessly sought to dethrone all gods, but later discovered that their religious cravings, which would not be destroyed, had led them to make communism itself their religion. A large school of moderns repudiated God and spurned all systems of religion, teaching that men ought to find the good life without God; but they unwittingly accepted humanism as their religion, despite the fact that its only illumination is pessimism and its hope is utter despair, as is indicated by its chief exponent, Mr. Bertrand Russell, who said: "Brief and powerless is man's life; on him and on his race the slow, sure doom falls pitiless and dark."

Thomas Carlyle brought from his study, experience, and observation a deduction which must be accepted as a fact. Said he, "Religion is the determining factor in every civilization." History has demonstrated the truth of his pronouncement. Men who do not believe right about God will not behave right in God's universe. Men's deeds are the translation of their creeds. The moral laws of God permeate this universe with the same certainly and constancy that His physical laws operate in it. A man who learns and harnesses God's laws for flights in bombers can transport his body through space. At the same time, the same man, if he ignores or disobeys God's moral laws, which demand thought and behaviour acceptable to God, will become a reprobate in his own sight and a curse to his contemporaries.

Christianity proposes to produce men "who reverence their conscience as King." Christian truth is power to make men new creations, men who, in the field of education and in all the fields of science, will live for the good of man and for the glory of God. It is the indispensable friend of education and science; for without it neither of them has

any power of moral locomotion. So Paulsen speaks for me when he says, "Whatever temple we may build for science, there must be hard by somewhere a Gothic Chapel for wounded souls."

But Christianity, which I accept as the absolute system of truth which man could not have wrought out by research and creative thinking, the dependable and adequate system of truth because it is revealed of God, must be accepted and used for the one purpose unto which it is divinely ordained, namely, to give men the right to become the children of God and to enable them to live constructively with men and God both in this world and the next. But Christians must recognize that men not only have souls, but also bodies and minds; and must become actively and coöperatively committed to a program of service in all areas of life. All servants of God must become one in nature, and then they will become one in purpose and their common prayer will be: "Our Father which art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven." To the composite group of servants who are one in nature and purpose and practice, God says:

I give you the end of a golden string;
Only wind it into a ball,
It will lead you in at Heaven's gate,
Built in Jerusalem's wall.

The Seminary as a Factor in the Kingdom of God *

Charles S. Gardner

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Southern Baptist Theological Seminary

It has long been a matter of sentimental interest to me that the Seminary and I were born the same year. That means nothing to the Seminary, of course, but a great deal to me. However, it should be borne in mind that the years which bring old age and decrepitude to a man mean only youth and vigor to a great institution. And I confidently believe that the Seminary is in its youth; that the days of its greatest achievement and usefulness lie ahead of it and not behind it.

I have chosen this theme because I believe that without egotism I can claim some qualification to speak with a measure of authority on it. I have studied the Seminary from the standpoint of a student in it; from the standpoint of a pastor on the field; from the standpoint of a teacher of important subjects in it; and from the standpoint of an emeritus or retired professor. And I believe that each of these points of view has its specific advantage for a true appraisal of the institution's work. I have had the privilege of knowing more or less intimately each of its six presidents; and have had also a more or less intimate acquaintance with all the other men who have been professors in the institution, with the exception of two members of the earlier Faculty, Dr. William Williams and Dr. Crawford H. Toy; and also with the exception of two or three of the latest additions to its present Faculty. There are, I think, only two men living who are better qualified to discuss this theme by reason of long and intimate acquaintance with the inner life of the Seminary. I refer to my friends and colleagues, Dr. Sampey and Dr. Carver.

The Seminary, I have said, is in its youth; but it has lived long enough to have made significant history, and to

* Founders' Day Address at the Southern Baptist Theological Seminary, January 11, 1945.

have established for itself a unique position among the factors that are working for the coming of the Kingdom of God. As one surveys that history it becomes impressively apparent that it covers one of the most important epochs in the whole life of Christianity.

To help grasp the importance of this epoch, let us note some of the great tidal movements in the thinking and practical affairs of men that have distinguished it.

I. First, I call attention to the mighty tide of evolutionary philosophy that has swept over the world. It is a rather striking coincidence that in the very year in which the Seminary opened its doors Charles Darwin published his epoch-making book, "The Origin of Species." Now, some form of the evolution theory had been held by some thinkers from the days of ancient Greek philosophy. But Darwin's work gave it a mighty hold upon the imagination of this age; and its repercussions were mightily felt throughout the whole range of human affairs; and human interests were disturbed about it in proportion to their fundamental character. Nowhere, therefore, was it felt more disturbingly than in religion. The whole edifice of Christian theology was shaken to its foundation. Some indeed hastily jumped to the conclusion that evolution eliminated God from the universe as a personal, active, creative agent; and that, of course, knocked out the very foundation of religious life, as religion had always been understood.

So pervasive and extensive became the influence of this evolution theory that there was no escaping it. It permeated all literature—history, fiction, poetry—and found more or less crude expression in periodicals of every description, including the weekly and daily newspapers; and very general became the tendency to give it a purely physical or materialistic connotation. Many shortsighted people hastily concluded that it had eliminated from among realities not only God, but everything which could not be apprehended and measured by the physical senses of human beings.

One of the curious fruits of this new philosophy was the notion that progress is necessary and inevitable; is, indeed, a law of nature, an expression of the constitution of the

universe, and is as true of humanity as of the lower orders of life. Man and his social institutions must according to this notion, continually improve as he moves toward the realization of ever-expanding and higher ideals.

Along with this trend of thought many men came to assume that man is the highest and most significant being of whom we have any real knowledge; and this led to the glorification, if not the deification, of man. This type of humanism has infected the theological thinking of a considerable group of men in a most subtle and pervasive manner. For example, I have heard it boldly declared by a minister of the gospel from a university platform: "There is nothing outside of man that is necessary to his salvation."

This type of humanistic theology—as indeed the whole body of thought of which it is a part—has received a setback within the last twenty-five years. The theological reaction in Europe led by Karl Barth, who has also exerted a notable influence in American thought, has tended to depose man from the high pedestal upon which some liberal enthusiasts had placed him. And for the present, at least, the idea of the inherent and self-sufficient perfectibility of man is in partial eclipse. But the end is not yet, and that notion still persists as an insidious influence in the intellectual life of our time—strong enough to affect, if not to determine the theological thinking of a considerable number of men.

But that number diminishes as in this day men stand aghast in contemplation of the unspeakable world-tragedy which this man-god has brought upon himself as he enthusiastically devotes to the purposes of wholesale destruction all the achievements of his boasted progress.

In the meantime, the anti-theistic pride of this philosophy has been punctured by another scientific discovery. When De Vries announced the discovery of the immensely important fact of "mutation," another turn was given to this whole theory. There is no time now to elaborate, but in short, it indicates that fundamental changes sometimes take place in those primary elements of life called "genes", thus giving rise to new species; and also that so far as physical science

has been able to determine the specific character of these changes cannot be traced to physical causes. On the basis of these facts the great South African statesman and thinker, Jan Smuts, has built his doctrine of "Emergent Evolution"; and it is becoming more and more apparent to clear thinking that the demonstrable facts which are alleged as the basis of the evolution theory do not at all preclude the direct creative activity of God in the processes of nature and life. But still the battle rages; and agitation still prevades the whole theological realm.

II. Another coincidence—hardly less striking—is to be noted. Just eleven years before the Seminary opened its doors Karl Marx and Frederick Engels published their famous "Communist Manifesto" and proceeded to organize the German "Workingmen's Association." That publication and that organization gave initial form and direction to the international socialist movement. Just eight years after the opening of the Seminary, Marx, having been banished from Germany and taken refuge in London, published the first volume of his monumental work "**Das Kapital.**" Thus was launched about the time this beloved institution unfurled its banner, that great socialistic revolutionary movement which has disturbed the very foundations of the social order, and is apparently moving toward its culmination in the tremendously tragic days in which we live.

This movement also has reacted with colossal force upon Christianity both in its theological, or doctrinal, content and in its practical expression. There is likewise no possibility of evading it. The insistent question rises and is echoed by increasing millions of voices, What has Christianity to say to a society distracted and torn asunder by internal conflicts and disturbing ethical agitations, which too often drown the voice of the minister and cripple the churches in their efforts to win the masses of men? Must Christianity stand dumb before this scene?

III. In this connection it is well to recall still another coincidence. When the Seminary opened its doors our country was already under the shadow of the most terrific storm that has ever yet darkened our domestic landscape, a storm

that precipitated a great racial revolution which has not yet run its course, and appears now to be but a local phase of a world-wide racial problem which is subjecting our religion to a most severe strain.

In the face of all these difficulties, economic, political and racial, the question is pressed upon our consciences, has not the Christian, in the very act of accepting Jesus as Savior and Lord, committed himself to principles of action and a way of life which sharply separate him from the world about him and inevitably bring him into painful conflict with that world? This conflict was uppermost in the consciousness of the early Christians. In this conflict they found their cross, as did their Lord before them. If we avoid this conflict by going with the world in its ways of thinking and acting, do we not thereby eliminate the cross from the Christianity of our day? These questions are strenuously pressed upon the conscience of Christendom today, and are deeply disturbing multitudes throughout the world.

IV. All these disturbing factors in the life of this epoch have been heavily accentuated by a situation which has developed during the life of the Seminary, and which seems to me unprecedented in all previous human history. Herbert Spencer once declared that the world develops through a series of alternate processes of differentiation and integration. Now, in preceding times the process of differentiation prevailed; and in that process the earth came to be filled with widely variant races; with nations that were strikingly divergent in mentality and in political organization and ideals; many of them intensely ambitious to acquire power and to extend their sway over large areas of the earth; but quite unequal in their capacity or opportunity to do so. The natural resources of the earth thus became more and more unequally distributed amongst them. At the same time in the internal economic development of each nation occupational groups became highly differentiated and deplorably unequal in their privileges, possessions and power.

But in recent years, man's scientific control over the forces of nature has led to an incredible improvement in

the means and methods of travel and intercommunication; and all these variant, divergent and potentially antagonistic types of humanity have with almost stunning suddenness been brought into increasingly close contact. Now, it is a well known law of human association that when widely diverse types of men are drawn more and more closely together the more certainly and the more violently will conflict flare up between them. Physical proximity without mental and spiritual harmony usually results in disaster in human relations. And surely we are now witnessing in these chaotic and discordant times the demonstration of this truth on a truly global scale. It is "One World." Yes, but it is also a thousand more or less violent antagonisms integrated into one terrific world conflict.

V. I must call attention to one other line of development which has paralleled the life of the Seminary. It is not possible to say just when the sectarian antagonisms which developed after the Reformation reached their zenith; but it is safe to say that it was not far from the middle of the nineteenth century. Following this came the more or less rapid abatement of sectarian bitterness; and the last two or three decades have been signalized by growing denominational fraternity; and that has been followed by the rapid rise of the modern ecumenical movement. "Christians throughout the world must get together" is the cry which one hears on every hand. And it is hardly a matter of wonder that many men under the spell of this enthusiasm should overlook the fact that this is not the first time that an ecumenical movement has run its course in the history of Christianity. The first ecumenical movement in the course of several centuries, we know, resulted in the creation and development of the Catholic church; and there are some cautious souls, who while maintaining an attitude of brotherly affection for all, of whatever name, who love the Lord Jesus, are warning that the development of another Catholic church is by no means desirable. You may take the suggestion for what it is worth; but it seems a curious fact that the present ecumenical enthusiasts have not taken the trouble to invent a new terminology for their movement,

but have adopted the same old phrase, "church council," to describe the organizations through which their movement is developing, apparently forgetting that the Catholic system was developed through a series of church councils and seemed to be a logical resultant of them.

But I have dwelt too long on the historical environment in which the Seminary has been functioning; and must now consider the more important question, HOW has the Seminary functioned under such conditions?

I. I must emphasize the consistent and persistent attitude which the Seminary has maintained through all the confusion and disturbing agitations of this epoch. That attitude has been one of open-minded conservatism. Now, in such periods of profound agitation and conflict two trends will always become apparent among men. One is a trend toward radicalism and the other toward purblind traditionalism. These extremes both become dogmatic and intolerant. The period I have been discussing has developed these extremes in extraordinary strength, and between them they have kept the minds of men in extraordinary turmoil. Often the conflict between them has been waged with great bitterness.

In such circumstances it is not easy to be moderate; it becomes really difficult to be conservative and yet open-minded and progressive. Whoever endeavors to do so becomes a target for both extremes and is caught in a withering cross-fire. This has been strikingly true of this institution throughout nearly all its history. While in active service here I used to try to calculate from which direction came the most galling fire; and after trying to do this for many years I reached the conclusion that the fire from these opposite directions was about equally sharp. The reactionaries insisted that we were preparing to surrender the citadel of Christianity to its would-be destroyers; and the radicals insisted with equal vehemence that we had closed our minds, and worse, were attempting to close the minds of students to all new truth and every fresh insight into the great mysteries of the universe. Of course, they were both wrong, and a good proof of that was the fact that their

dogmatic charges flatly contradicted each other. If we were going over to radicalism, why did the radicals find so much fault with us? Or if we were drifting into purblind traditionalism, why should the reactionaries be firing at us?

Those great men who with much toil and many tears laid the foundations of this institution and gave it its orientation perceived the immensely important principle that one most surely finds the truth who seeks for it with a conservative and reverent spirit, but with an open mind; and if the two are not always found together, it is not because they are inconsistent with one another. Let us be grateful that those who took up this work as it fell from the hands of the founders did not lose this true insight into the conditions of successful search for truth.

II. From the first the emphasis here has been upon training men for practical efficiency in the work of the ministry—the preaching of the gospel and pastoral service. This Seminary has by no means discounted scholarship nor undervalued intellectual culture. On the contrary it has developed some scholars of world renown. But it has valued scholarship and culture not as ends in themselves but as they contributed to efficiency in the minister's special task. In this emphasis it seems to be following the great Master. However one may estimate the various phases of our Lord's earthly work—and it is impossible to overestimate his revelation of the Eternal Father, or his atoning sacrifice, or his triumph over death, whereby the gospel was created—it must nevertheless be acknowledged that an exceedingly important part of his earthly ministry was the training of a group of men to be the heralds of his gospel to the world. To this much of his time and energy was devoted. Preaching, **preaching**, **PREACHING**, supplemented by the pastoral care of souls—that was and is his chosen method of preparation for the coming of the Kingdom of God. And I submit that there is no more important work to be done by his people in this or in any time than the proper training of men for this supremely vital function in the work of the Kingdom.

III. In the third place, this Seminary has been characterized by a high appreciation of the Bible. It is not bibli-

olatry. We do not worship a book, but we gratefully recognize the Bible as the greatest spiritual treasure of the human race. Suppose the Bible eliminated from the life of the world. O, what a blackout that would be! Like blotting the sun from the sky! Along with this high appreciation of the Bible, has stood absolute loyalty to Jesus, whose life and death story is the rich, ripe fruitage of this supreme revelation of God through the ages.

This attitude of the Seminary is exemplified not only in the emphasis placed upon its great courses in the Old and New Testaments; but is apparent in every other course given here. The course in Theology, for instance, is but the analysis and synthesis in a philosophical framework of the fundamental truths about God and man set forth in the Bible. The course in Church History, when boiled down, is only the story of the fidelity or laxity with which organized Christianity in its politics and practices has adhered to the principles of the New Testament. The course in Homiletics has emphasized the presentation of Biblical truth in the manner best calculated to win the sincere acceptance of Jesus Christ as Savior and Lord. And so on with every course given in this school. Appreciation of the Bible and loyalty to Jesus are the essential spirit of the institution. For it is the deep and abiding conviction of those who work here that Jesus Christ must be the cornerstone of civilization if civilization is to endure; and that his way is the only way for the individual soul to find peace with God and an entrance into the life eternal. There is no hope for the individual and no hope for human society except in him! Along with absolute loyalty to Jesus Christ the Seminary has stressed, as a necessary corollary, the principle of the freedom of the individual soul in matters of conscience and faith. No human constraint, political or ecclesiastical, is permissible. Only Christ commands the soul, and that authority is not and cannot be delegated to any earthly individual, any earthly potentate, or any institution or government. This is spiritual democracy and the foundation of any other democracy worthy of the name.

IV. Our Seminary has emphasized and magnified in an extraordinary way the final command of the Lord Jesus, "Go ye into all the world and preach the gospel to every creature," etc. So far as my knowledge goes no other educational institution in the world has done so much to develop and give direction to the spirit of world missions. Indeed, I do not hesitate to express my conviction that this Seminary is the greatest power for the missionary enterprise which Baptists have in the world; and I doubt whether I should not omit the denomination limitation. This dynamic influence in Foreign Missions has been due for the most part to the establishment of the course in "Comparative Religion and Missions" and the brilliant work in that course done by our distinguished missionary scholar and statesman, W. O. Carver. In addition, the monthly missionary day exercises—so marked a feature of the life of this institution—have also made a notable contribution to this end. No student with a sensitive spirit can spend a year in this Seminary without having his soul fired with holy zeal for this blessed cause. Every one of the multitude of men who come here to study and go out into the pastorate carries with him an infectious enthusiasm for that cause which is communicated in some measure to his people; and literally hundreds of the men and women who study here dedicate their lives to the preaching and teaching of the everlasting gospel in many foreign lands.

Well, I am not claiming perfection for this institution. It is a human institution, manned by fallible human beings; and that means imperfection in all its work. I have been stating the ideals and standards adopted by its founders, and loyally accepted by those who followed them. No one who has ever worked here has claimed for the Seminary perfection; nor claimed exemption for himself from legitimate criticism. In this democratically controlled institution we know that the critical eyes of our brethren are upon us and should be upon us. We only ask that the criticism be understanding and brotherly, considerate and sympathetic; constructive and not destructive. For it is certainly true that on the whole, notwithstanding temporary short-com-

ings and individual failures, inevitable in any human institution, this Seminary has loyally adhered to the high standards set up by its noble founders; and we believe that the presence of this multitude of capable students drawn from every section of our country and, under normal conditions, from many foreign lands, is incontestible evidence that it commands the confidence of the great host of our Baptist people in all parts of the world.

I close by saying that in my judgment no heavier responsibility rests upon any group of men any where in the world than rests upon you who are gathered here today. First, are you members of the Faculty? Those who administer and teach in this Seminary occupy, when all the facts are considered, the most strategic post in the whole battlefield of Christianity. From this post it is possible, it seems to me, to project one's influence further, in more different directions and more potently than from any other of which I have any knowledge. Do these words sound extravagant? I tell you, NO. They are spoken advisedly, as the result of long study and profound conviction. God has called you to an unparalleled opportunity. Are you students? You are preparing to go out and proclaim the gospel of Jesus Christ, absolutely the only effective answer to the desperate needs of this tragic world, whether those needs be individual, national or international, moral, spiritual, economic, political or racial. Let us shout it to the whole world. **There is absolutely no other remedy for the evils of this world, individual or social.** And you are the heralds of that gospel! O, how can a man stand up to preach that gospel to this needy world without feeling his heart break!

Such is my last message to you. And so, hail and farewell.

Greater Works Than These *

Hight C. Moore, D.D., Ridgecrest, N. C.

At a crisis hour in its early years a man of God, yearning over it and pleading for it, wept as he wrote, "The Seminary is my child!" Even while it was wrapped in swaddling clothes, lying like its Master in a manger, he called it **great** though his sympathetic chairman cautioned: "Don't say 'great' until you succeed in your work of endowment. When you have your Seminary safely endowed, I don't care if you write G-R-E-A-T with a pencil as long as a streak of lightning!"

A man of mark whose every aim and act pointed as a fingerboard to your present and your future—Who was he?

I

A Wise Master Builder: James Petigru Boyce

A Carolinian of the first caliber, born January 11, 1827, in Charleston, South Carolina, far-famed as "the most important city on the southern Atlantic coast," and "long the chief seat of culture at the South, as Boston was at the North"; scion of sturdy Scotch-Irish stock; son of the wealthiest man in the state; namesake of a distinguished lawyer, Attorney General James L. Petigru;

"The little guardsman" in the family pew of the old First Baptist Church of Charleston where "the rotund boy, with his fine head, could be seen regularly every Sunday, absorbed in a book until the service began"—a slight incident revealing "punctuality and self-reliance, love of reading, interest in public worship";

Guardian of home and loved ones, his mother who died when he was ten charging him to take care of the four children younger than himself, and his father dying in 1854 leaving a large estate under control of the son then twenty-seven, the final division of property not to be made until the youngest grandson should come of age;

* Founders' Day Address at the Southern Baptist Theological Seminary, January 11, 1945.

Graduate of Brown University (which, by the way, came near being located at Charleston rather than Providence) where his father sent him in the hope that he would become an eminent lawyer or a great statesman, and where President Francis Wayland made upon his character, opinions, and usefulness "a more potent impression . . . than any other person with whom he came in contact";

Convert at nineteen having come (says Broadus) "under the special influence of six of the most notable Baptist ministers in America"—Basil Manly, Sr., W. T. Brantly, Sr., Henry Holcombe Tucker, Francis Wayland, N. M. Crawford, and Richard Fuller (who baptized him);

Candidate for the ministry at twenty, to the great disappointment of his father, while General Petigru declared "What a lawyer he would have made!" and an old merchant friend of the family ejaculated, "Well, well, why don't he follow some useful occupation? . . . He would have made one of the best merchants in the country";

Journalist at twenty-two, he edited **The Southern Baptist** (circulation 3,000), expressing in its columns the hope that "the day is not distant when Southern Baptists will be extensive producers as well as consumers of religious readings"; favored "the establishment of a 'Central Theological Institution' for all Baptists of the South"; and served as Depository Agent of the new Southern Baptist Publication Society in Charleston; and when after five months he retired from the sanctum, the publishers declared that the paper "had been gratuitously and efficiently edited";

Student at Princeton Theological Seminary for two years, specializing in systematic theology under Dr. Charles Hodge, to whom he was more indebted than to any other except Wayland, and applying himself to the limit, for he "could work for weeks, . . . with five hours a day of sleep, almost no exercise, and well-nigh incessant application to study";

Pastor of the First Baptist Church, Columbia, South Carolina, four years; asked at his ordination (November, 1851) if he proposed to make preaching a lifelong matter, he replied, "Yes, provided I do not become a professor of theology"; his pastorate introducing several new features—

a month's vacation each year for the pastor; the installation of a melodeon to help singing; the employment of a choir leader at \$100 a year; and plans for a new church building (to which he gave \$10,000 and his family \$40,000);

Professor of Theology in Furman University for two years, beginning with only four students in the department; ardent advocate of a central theological institution by combining into one the thirty students taught by seven theological professors in as many Southern Baptist institutions or by incorporating with one of them; and a leader of the movement in South Carolina and the South;

Financial agent for the Seminary at length approved and proposed: speeding in his buggy near and far seeking and securing funds, despite tremendous odds; working out with chosen colleagues a plan of organization including an ideal curriculum for our constituency; obtaining without rent from the First Baptist Church of Greenville its recently vacated house of worship which at little cost was adapted for lecture rooms and library; the faculty was employed, he being first named of the four immortals; and in the fall of 1859 emerged the Southern Baptist Theological Seminary, twenty-six students enrolling the first year which was "a much larger number than had attended the first session of any other theological school in America";

Citizen of integrity and influence during the Dark Sixties which brought disaster and distress to the Southland, though he endorsed his father's stand against Nullification, opposed the Act of Secession which was passed in the meetinghouse of his former flock at Columbia; and he did not favor the "resolutions showing sympathy with the cause of the Confederacy" adopted by the Southern Baptist Convention at Savannah in 1861; yet served with devotion as chaplain in the Confederate Army and wartime member of the state legislature;

Philanthropist and best friend of the slaves in the South: trusting his own as Abraham did faithful Eliezer, and treating them as Philemon did penitent Onesimus; contending in his paper that every planter should provide religious instruction for his Negroes or instruct them himself; urging

other preachers not only to support our mission to Africa but also remember Africa at home; winning in his pastorate "a strong hold upon the colored people" in its membership; writing the difficult and much debated article in the State Constitution forbidding slavery which had been abolished by military act; and long a trustee of the million-dollar Slater fund for the higher education of Negroes;

Rebuilder of an institution that seemed like a tree lightning-struck and withered to the roots; supporting it from his own depleted fortune, actually borrowing money on his own credit to pay professors' salaries; pleading so vehemently for funds that he once said to the Southern Baptist Convention, "I have begged for this Seminary as I would not beg for myself if I were starving"; but re-opening in October, 1865, with seven students—four from South Carolina and one each from Virginia, North Carolina, and Alabama;

Transplanter of the struggling Seminary to Louisville with infinite pains and at great personal sacrifice, requiring five years' advance residence here; fixed in his policy of abstaining from the erection of buildings until adequate provision had been made to support instruction; therefore renting a small hotel for students' dormitory and rooms for library and lectures in Public Library Hall; removing from Greenville the small Seminary library and its three professors (only one with a family); opening here September 1, 1877, and registering eighty-nine students that year, the President declaring in his opening lecture: "I have been accustomed to estimate the possibility of five hundred students in attendance after a lapse of some years";

Devotee of the King's business with the capacity of a great capitalist, he held his sacrificial post with persistent purpose, declining the presidency of Brown University at a handsome salary, the presidency of Mercer University at a salary of \$2,500 a year, the presidency of a bank in Charleston at \$7,000 a year, the presidency of the South Carolina Railroad Company at \$10,000 a year, and the presidency of Graniteville Cotton Factory at \$12,000 a year;

A righteous man whose fervent effectual prayer availed so much that a former student re-entering the Seminary said, "I want to attend Systematic Theology, and hear Dr. Boyce pray"; and in direct answer to prayer the Seminary was definitely saved from financial wreck by gifts soon amounting to \$200,000 so that "the institution was no longer in danger of perishing, though a much larger endowment must of course be earnestly sought";

Searcher of the Scriptures his whole life: in boyhood a member of the Sunday school class in Greek Testament taught by his pastor, Dr. W. T. Brantly, Sr.; in youth studying theology from 5:00 A. M. to 11:00 P. M.; in mid-life mastering German so as to consult theological works in that language; in his last decade taking in his own Seminary the full course in Senior Greek, preparing every lesson, asking questions in class, and taking notes;

Theologian who derived his doctrine of God directly from the Word of God; holding "fast the form of sound words . . . in faith and love"; committed it "to faithful men . . . able to teach others also"; teaching it himself with such clarity and conviction that one of his students located in a miasmatic area declared, "What I learned of him has proven a healthy tonic in a malarious atmosphere!"; rejoicing that his boys are "not carried away by every wind of doctrine that blows in these days of 'Isms'";

Missionary statesman, he ardently hoped through the Seminary "to train missionaries, such as may wish to translate the Scriptures into heathen languages, or to encounter learned and able teachers, heathen or Mohammedan"; and to Yates the missionary he wrote: "Had I the use of a million dollars today, I could in twenty-five years make this whole Southern country so full of missionary Baptists that unless the devil could devise some other means of weakening or retarding the kingdom of God, we should support thousands of missionaries";

Christian optimist who, registering an enrolment of 157 his last year (1888), believed "that the number would go on increasing," and rejoiced in the fulfillment of Dr. J. B. Jeter's prophetic declaration: "We propose to found an

institution suited to the genius, wants, and circumstances of our denomination; in which shall be taught with special attention the true principles of expounding the Scriptures and the art of preaching efficiently the gospel of Christ”;

Leader lamented by lovers of the Lord in all lands. As Dr. W. H. Whitsitt said: “He grew up in the golden age of the Southern nobility, . . . Nature made him great, and grace made him greater. He will be one of the landmarks of our denominational history.” As Dr. J. L. M. Curry declared, his life covered “the most eventful period in the world’s history” and added, “He was a student, a scholar, a teacher, a financier, a philanthropist, and a parliamentarian; in all these and other branches he was not simply mediocre, but he was remarkable and distinguished,—not a follower, not a mere floater on the surface and current of thought and affairs, but a leader, a seer, a thinker, a born ruler.”

Such a man among men was JAMES PETIGRU BOYCE.

No wonder his brilliant biographer (who furnished our facts and many quotes) closed his *Memoir* with this apostrophe—

“O Brother beloved, true yokefellow through years of toil, best and dearest friend, sweet shall be thy memory till we meet again! And may the men be always ready, as the years come and go, to carry on, with widening reach and heightened power, the work we sought to do, and did begin!”

II

“The Work We Sought To Do, And Did Begin”

That was John Albert Broadus, just thirteen days younger than Boyce whom he met in 1855 on the way to the Southern Baptist Convention; his illustrious and inseparable colleague for thirty toiling but triumphal years; helper in constructing the best course of study possible for a theological seminary; sharer of postwar sacrifices, declaring for his colleagues, “The Seminary may die, but we’ll die first!” having that year (1865-1866) but one student in Homiletics (a blind man) for whom he carefully laid out a complete course and first worked up the lectures later published in *Preparation and Delivery of Sermons*; a New Testament

scholar of the first magnitude; a prince of preachers; a trusted denominational leader whose **Life and Letters** prepared by his eminent student and son-in-law, presents him "with all his rich endowments of nature and grace, his victory over difficulties, his mastery of self, his influence with men, his world-wide usefulness, his power from God"; and true is Dr. Robertson's preface tribute: "His personal character, accurate scholarship, original thinking, marvelous preaching, matchless teaching, great wisdom, rare personal influence, breadth of view, high ideals, and earnest piety, mark him as one of the foremost products of American manhood, one of the ripest fruits of modern Christianity."

There they stood and served, taught and wrought, in the morningtime of the Seminary—James P. Boyce and John A. Broadus, paired and prepared by the Master like James and John among the Twelve; they were sent forth and went forth at his word and will to do "the work we sought to do, and did begin" with the hope and prayer that their sons and successors should "carry on, with widening reach and heightened power."

How like they were to the wonder-working Lord who just before Gethsemane and Golgotha told the Eleven who among them should do "greater works than these!"

Can that be possible? Are we not far downstream with the heights behind us? Is not the Golden Age a fable of the past and not a fact for the future? Would it not be folly colossal to think that we can do "greater works" than those divinely performed by the Young Man of Galilee and by the founders of this Seminary?

That is the Masters' word and here is his promise. Therefore in his name, with his help, and for his glory, you can, you **must**, you **will** do the "greater works than these."

Greater in area. Tiny was the province where Jesus spent his entire earth-life, leaving it only a few miles for a few days; wider was the Carolina corner and the sparse Southland occupied by our founding fathers; before you stretches the whole wide world!

Greater in amount. Did Jesus personally win a thousand disciples? Under Peter's sermon on the one day of Pentecost

there were three thousand accessions to the church. Think of Southern Baptists reporting 200,000 baptisms annually and now praying for a million conversions and baptisms this Centennial Year!

Greater in access. The young Galilean walked sixty or more miles to be baptized. Boyce in his buggy scoured the Palmetto countryside. You have speedy cars, streamlined trains, soaring airplanes. How much better than Hebrew rolls are your books and papers and pictures! Contrast the candles of the War Between the States with the arc lights of today! Still new to you is your daily touch by wire and wireless with every nation under heaven.

Greater in assistance. The Master and the Twelve at first; then the hundred and twenty in the church at Jerusalem; then the churches through the Roman Empire. A feeble though faithful few rallying last century to the cry of the infant Seminary; now a growing membership of more than five million in our churches co-operant from coast to coast.

Greater in application. In the twentieth as in the first and nineteenth centuries the same sun and earth and air; but the sun is more serviceing and the earth more energized and the air more alive. So the gospel is suited alike to the civilizations of Roman Palestine, the ante bellum South, and the multifarious complexities of modern mankind.

Greater in administration. See the Apostles in three groups under the Master; the early church soon requiring deacons, supporting elders, and sending out missionaries; while our own churches functioning a century ago with simpler structure have now become models of administrative efficiency.

Greater in achievement. To do as good as the fathers, you must do better; to do as much, you must do more; to see as far you must see farther; to reach as high, you must reach higher. "Impossible!" do you, or any one of you, say? Do you feel or fear that the best was buried with them? A greater than Boyce and Broadus and Manly and Williams told a smaller company how "greater works than these" should be done, "because I go unto my Father," as at Em-

maus "he vanished out of their sight" into omnipresence and from Olivet he ascended out of sight into omnipotence. There's the secret they knew, and—you must know!

Look at Boyce and Broadus, listen to the Lord (John 14:10-21), and learn "who is sufficient for these things":

The man of faith. "He that believeth on me." It is impossible to please God without faith, but "all things are possible to him that believeth." Therefore with the whole heart believe on the revealed, revealing, redeeming, risen, reigning, returning, and rewarding Lord and Saviour, Jesus Christ. "Lord, Increase our faith!"

The man of prayer. "Whatsoever ye shall ask in my name, that will I do." Mighty is he who is mighty at the Mercy Seat. "More things are wrought by prayer than this world dreams of." Follow Jesus in prayer through the waters of baptism and after the Lord's Supper; through the night watches of his transfiguration on Hermon and of his intercession on Hattin before the choosing of the Twelve; and out to Gethsemane with its agony and up to Golgotha with its atonement. Then pour out to him your heart: "Lord, teach us to pray!"

The man of the Bible. "The words that I speak unto you." Christ is the source and center and substance of the inerrant and infallible revelation which "holy men of God spake as they were moved by the Holy Ghost." Remember that only the Holy Scriptures are "able to make thee wise unto salvation," nor forget that thus alone "the man of God may be perfect, thoroughly furnished unto all good works."

The man of the Holy Spirit. "Another Comforter . . . the Spirit of truth . . . he dwelleth with you, and shall be in you . . . he shall teach you all things." But for the energizing Spirit, Peter would have been powerless at Pentecost. But for the guiding Spirit, Paul could not have found his way to the centers of the Mediterranean world. But for the revealing Spirit, the apocalyptic seer could never have unveiled before us the new heaven and the new earth. "Come, Holy Spirit, heavenly Dove, with all thy quickening powers!"

The man who loves God supremely and his neighbor as himself. "If a man love me, he will keep my words"; for

they are treasures of truth. "If ye love me, keep my commandments" as a good and faithful servant. "If ye loved me, ye would rejoice" anticipating the joy unspeakable and full of glory. Lack of love totally incapacitates any minister for the slightest spiritual service, giving to his most ornate and eloquent sermons the sound of blaring brass pans or clanging cymbals. But the life of love looks up and on to the larger life: "because I live, ye shall live also."

Such is the man of God wanted in the world yesterday, today, and tomorrow.

III

They Girded Yesterday for the Greater Works Today

Was it a miniature mustard seed that the fathers planted in a spot of fertile soil eighty-five years ago? How it has grown into a tree in whose broad branches the very birds of heaven lodge and feed! And are we not told that if we have faith as a grain of mustard, the mountains ahead may be removed and cast into the sea?

Did Boyce dare to hope that some day the Seminary would have five hundred students? In 1942 (its eighty-third year) the matriculation of more than five hundred men was reported for the first time.

As the fathers sacrificed for financial security, has not this generation had reason to agonize when the Seminary debt in 1927 exceeded a million dollars, yet was completely cancelled in 1944 leaving you with assets above five million dollars?

And what teachers anytime anywhere have equaled your faculty in faith and fidelity, in scholarship and spirituality, in impress and influence, though less than a Gideon's band totaling but thirty-six men past and present, the salt of the earth and the saints of heaven? Six of them were your presidents—James P. Boyce, John A. Broadus, William H. Whitsitt, Edgar Y. Mullins, John R. Sampey, and now Ellis A. Fuller. Five of them were among the twenty-three presidents of the Southern Baptist Convention, occupying the chair twenty-one years of the century—James P. Boyce, Edwin C. Dargan, Edgar Y. Mullins, William J. McGlothlin,

and John R. Sampey. One of them, Dr. Mullins, was also the honored president of the Baptist World Alliance.

Time does not permit us even to name them all: scholars of the first rank, some of them on the staff of American revisions of the Bible; authors of a whole library of books unsurpassed in theology, homiletics, interpretation; preachers who spoke with the tongues of men and of angels; leaders in the field of religious education; denominational statesmen whose influence is deep and far-reaching; missionary seers with the whole lost world in their minds and on their hearts. Do we not thank God upon every remembrance of those who are gone and every thought of you who remain as "our glory and joy."

And what an army of alumni, more than nine thousand, here trained for maximum service under Immanuel, gone forth and going forth "conquering, and to conquer!" Glimpse them in groups of the great and good: devoted pastors; sacrificial missionaries; gifted authors; high school, college, and university teachers; presidents and professors for your two sister seminaries; educational directors; pastors' assistants; executive secretaries for all our Southwide boards and most of our state boards; music directors; journalists; evangelists; Bible translators; colporters; chaplains. Surely the Seminary has gone a thousand leagues beyond the dream of Wesley who said: "Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus Christ and him crucified, and I will set the world on fire with them!"

With the valiant men you have furnished for the battle-front we must include "chief women not a few." Credit the Woman's Missionary Union Training School with forty years of royal service since its small start in 1904 with a queen in the Kingdom as its virgin mother—Miss Fannie Exile Scudder Heck who in opening the school thus described the kind of students desired: "Such as God shall call we want. We have no room for others." Her biographer (Mrs. W. C. James) said: "Miss Heck unquestionably was the power under God that led the Woman's Missionary Union to become responsible for the Training School"; and she quotes

Mrs. McLure as saying: "Her dream of what the Training School should be to the students, to the city of Louisville, to the Union, and to the great wide world has been the ideal toward which we have striven." Almost the last words of Miss Heck (as reported by her lifelong friend, Mrs. W. N. Jones) were these of deep concern: "Give your very best effort to the Training School. It will take love and faith and courage if we do that for which we are hoping and planning."

Worthy co-workers have been the esteemed and efficient principals, Mrs. Maude Reynolds McLure for sixteen years from the opening in 1907 and Miss Carrie U. Littlejohn since 1923, operating first in the "House Beautiful" downtown and now in what has been called the "House More Beautiful" on spacious grounds adjoining "The Beeches."

The registration was thirty-eight the first year, the total number for thirty-seven years being 2,391. Of the 1,204 graduates, 221 have gone as missionaries to at least eighteen foreign countries. The others have wrought gloriously in the homeland as home missionaries; state missionaries; W. M. U. workers; Sunday school teachers; Baptist Training Union leaders; church and student secretaries; educational and good will center directors; social and children's workers; teachers in Baptist schools and colleges; best of all and most of all as pastors' wives—God bless them one and all!

Has not Mary anointed here the Master with pure and precious perfume that fills with fragrance the house of humanity?

Is the bygone beautiful? "What is past is prologue." Is the present pleasing? "The best is yet to be." Therefore, "speak unto the children of Israel, that they go forward!"

IV

You Gird Today For Yet Greater Works Tomorrow

Has Elijah ascended in a chariot of fire on the wings of the wind? Let every Elisha take up the bequeathed mantle, re-smite the Jordan dry, rejoin the school of the prophets, and—carry on!

The workers you want to be:

Spiritual as Enoch who "walked with God" until—"God took him";

Obedient as Noah whose despised ark floated on the Flood and whose devout altar was rainbow-arched on the threshold of a new world;

Confident as Abraham who at the command of God "went out, not knowing whither he went" but—arrived!

Pure as Joseph in Potiphar's house, strong as Samson in Dagon's house, abstinent as the Rechabites in the Lord's house;

Attentive as Samuel who from childhood listened to the Lord and through manhood taught his people "the good and the right way";

Diligent as Ezra who "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments";

Patient as Job, childless and penniless on his ash heap in the land of Uz whence in the fulness of time and of faith he rose to greater piety, place, and power;

Trained for maximum service as "Moses was learned in all the wisdom of the Egyptians," and as Daniel excelled "in all matters of wisdom and understanding" among the Babylonians, and as Paul was versed in the richest lore of the Roman Empire;

Courageous as Elijah was at the court of Ahab, as Jeremiah was in decadent Jerusalem, as John the Baptist was in his rebuke of Herod Antipas, as Peter was before the Great Sanhedrin;

Compassionate as the Good Shepherd who yearned over the meandering multitudes and wept over impenitent Jerusalem.

The goal and galaxy of the great—do you say? Even so; but to you comes the call for men heaven-sent and heaven-bound; world-minded but not worldly minded; men who understand the Scriptures and have understanding of the times to know what ought to be done; men who love goodness with holy ardor and hate sin with holy hatred; leaders who are led by the Spirit of God; men of capacity and con-

secration without conceit or condescension; God-fearing, man-helping, devil-conquering, Kingdom-building men who will devote every strand of their strength, every second of their time, every cent of their money, every ounce of their influence to hasten the day when Christ shall be King of kings and Lord of lords!

The work you want to do:

Fight the good fight with valor and vigor, for never in the whole history of man was there fiercer, more furious, more ferocious or fanatical attack upon Christ as the atoning Son of God, upon the Bible as the revealing Word of God, upon the church as the agency of God, upon Christianity as the cause of God, and upon mankind as the beneficiaries of God. "War a good warfare!"

A global valley of dry bones awaits your vivifying word of prophecy: individuals "dead in trespasses and sins"; homes wrecked by marital infelicity, gross immorality, juvenile delinquency; churches rent with discord, dry with indifference, impotent with paralytic faith, loveless and lifeless; a social order seething with sensuality, broken out with putrifying sores, depraved, decadent, dying, dead. "Son of man, . . . prophesy!"

Preaching the whole gospel to the whole world, you will—

Reaffirm our inalienable right to civil and religious liberty so that every man everywhere may be free to work and worship God according to the dictates of his own conscience;

Correlate secular and religious education so as to maintain complete and consistent, yet congenial and co-operant, separation of church and state;

Claim for Christ and Christianity the priority in world readjustment so as to cushion the seismic shock, rectify the fearful frustration, fortify and fructify the future;

Demonstrate the scripturalness and effectiveness of our theocratic democracy which integrates independence with interdependence, achieves co-operation without centralization, recognizes divine Lordship without human overlordship in the churches, and insures active association without rigid regimentation;

Cultivate a true brotherhood with all of every name who love and serve the Lord, but beware of the quacks of Utopia, the sirens of seducing compromise, the hirelings of heresy, the exegetes of ecumenicity, who effervesce upon everybody and coalesce with nobody! "Watch ye, stand fast in the faith, quit you like men, be strong!"

And who can do more just now than you of the Seminary for the Centennial Crusade of the Southern Baptist Convention? Winning a million more lost souls to Christ; enlisting a million more members in the work of our churches; enrolling a million more pupils in our Sunday schools and Training Unions; contributing \$20,000,000 this year for state and Southwide causes. Crown a century for Christ!

The way you want to go:

A Carolinian like Boyce who also has "come to the kingdom for such a time as this," President Fuller has in his veins the same blood and upon his head the transmitted blessing of his illustrious kinsmen, Richard Fuller, one of the greatest of American preachers, and Andrew Fuller, one of the most eminent of English expositors.

Under the guidance of God and with the counsel of his colleagues he is charting a great program of progress for a greater Seminary. Are not these some of the imperatives that challenge and command?

Double your endowment. Double your faculty. Redouble your energies. Enlarge your plant. Increase your income. Supplement your facilities. Expand your curriculum. Widen your constituency. Broaden your horizon. Deepen your spirituality. Heighten your scholarship. Advance in favor with God and man. And thus "carry on, with widening reach and heightened power!"

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Archaeology and the Laws of Moses

Professor J. McKee Adams, Ph.D.

With the progress of excavations throughout the Mesopotamian area during the past half century, some outstanding recoveries have been made which have completely revolutionized all previous conceptions both with regard to the ethnic movements of early peoples in this area and the cultural conditions under which they lived. We have long been familiar with the startling results achieved in the early excavations at Nineveh, Babylon, Tello, Sippar, etc., under Botta, Layard, Rassam, Loftus, Fresnel, Hilprecht, George Smith, Oppert, Thomas, Taylor and many others, whereby the ancient cultural centers of the Middle East emerged from obscurity to engage the attention of the scholarly world. But, probably, more astonishing than these early discoveries connected with Mesopotamian life and thought have been the comparatively recent disclosures attending the excavations of J. deMorgan at Susa, Woolley at Ur of the Chaldees, Langdon at Kish, and Speiser at Tepe Gawra. To these may be added the phenomenal results of Winckler's work at Boghaz-koi in Asia Minor which contributed so much to an understanding of Mesopotamian background in the early part of the second millennium B. C. The effect of all of these widely separated excavations has been perfectly astounding.

For our present inquiry regarding the backgrounds of the Laws of Moses, the most important discovery was the finding of the Code of Hammurabi in January 1902. In the light of this specific system of laws we are able to reconstruct the conditions under which Babylonians of the Hammurabi period pursued their daily living in temple, home, and state. This far-off period is regarded as contemporary with Abraham, the father of the Hebrew people, and five centuries approximately earlier than Moses, the great Hebrew law-giver. It is confidently believed that "this code of Ham-

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murabi with all its information, will necessitate the re-writing of large parts of all the works that deal with the civilizations that lie back of the constructive period of the history of the ancient Hebrews, and will reassure us of the superiority of the religious and spiritual elements in the Old Testament."¹

The Stela was set up at Susa, a city located about 250 miles southeast of Babylon, the capital of Hammurabi's Empire. Its presence at Susa has not been fully explained. It is thought by some that a king of Elam carried off the Stela as an act of spoliation, which was then very common, and set it up in Susa as a memorial of his triumph over Babylon. On the other hand, there are those who think that the Stela was set up at Susa by Hammurabi himself, and that it was designed to acquaint the Susians with the standards of living expected of all citizens of the Empire of Babylon. This latter view is perhaps the correct interpretation on the ground that the influence of Babylon was widespread, extending as it did from Elam on the east to Palestine and Syria on the west, and from the southern highlands of Asia Minor to the headwaters of the Persian Gulf. That vast kingdom was effectively administered from Babylon on the Euphrates. Hammurabi was one of the most notable rulers of antiquity and his career is still regarded as unsurpassed among old world sovereigns. His particular glory rests upon the orderliness with which he conducted imperial affairs and the high social standards set for his subjects, both of which are reflected in the marvelous Code now bearing his name. Though drawn from many sources, including Sumerian and early Semitic people of this area, the majority of these laws may be attributed to Hammurabi himself, and definitely set forth the accepted standards of living achieved by the southern Mesopotamians through many centuries of organized society.

In close succession to this unprecedented discovery by J. de Morgan at Susa, Hugo Winckler commenced excavations at Boghaz-koi, the site of ancient Hattusas, capital city of the early Hittite Empire. Here, almost in the heart of Asia Minor, flourished the kingdom of the mysterious

Hittites of the Old Testament, the people whose very existence hung by a slender thread through many years. Indeed, to the great majority of Old Testament scholars the Hittites never existed; their appearance in the early narratives of the Old Testament was purely fictitious. But with the advance of Winckler's excavations in 1906-07, the shadowy Hittites commenced to take on substance, they began to live in cities, their society became highly organized, their relations to other people became conspicuous, and, finally, they appeared in a dominant role as one of the three great nations of the Near and Middle East, disputing with and successfully warring against the powerful Babylonians on the East and the imperial Egyptians on the West. In close association with the fact of their political importance, was the discovery by Winckler of the Non Aggression Pact between the Egyptians and the Hittites during the days of Egypt's Rameses the Great, 1288 B. C., which was likewise duly published by the Egyptian on the temple walls at Karnak. Incidentally, this is the earliest example of any recovered treaty ever adopted by two outstanding peoples of the ancient world. In addition to the text of the Egyptian-Hittite Treaty, there came to the surface about 20,000 other state documents deposited in the Foreign Office at Boghazkoi, setting forth various aspects of Hittite relations with contemporary peoples. These documents are written in the strange and baffling characters of the Hittite language which appears in the early stage as cuneiform and later as hieroglyphic. Through the stupendous labors of King, Sayce, Hogarth, Cowley, and Hrozný these enigmatic characters commenced to yield their hidden meaning with the result that the Hittite Historical Archives are now known to a great extent. Fortunate, indeed, is the scholarly world that among these deciphered records is now an elaborate Code of Laws which the Hittites adopted for themselves and probably applied to neighboring people. This Code came to the surface during the early excavations by Winckler in 1906-07 but, because of its difficult cuneiform system, was not deciphered until 1922 when Hrozný restored it to the world.² Consequently, as now reflected in the Hittite Code,

we can see the operations of a highly advanced social structure in the interior of Asia Minor in the early part of the Second Millennium B. C.

Two other developments should be mentioned at this point. First, located approximately midway between the great kingdoms of the Hittites and Babylonians, beginning about the tenth century B. C., Assyria commenced to emerge as a world power and to continue its ferocious sway over the nations for three centuries. Originally descended from Semitic strains coming up from the southern areas of Mesopotamia, to which was added in all probability a highland element from the adjacent regions of the Caucasus and Iranian plateaus, the Assyrians established themselves in their capital city, Nineveh, and from this center made their incursions into nearby and distant countries. Here at Nineveh lived the great Tiglath-pileser, Shalmaneser, Sennacherib, Ashurnatsirpal, Ashurbanipal, and others; here they erected their immense palaces; here they exhibited the unending processions of spoils of war, the streets resounding with the echoes of chariots and machines of war, accompanied by fabulous displays of tribute both of enslaved peoples and materials. But most important for us, here at Nineveh and in suburban areas where they built their stately mansions, the Assyrian monarchs left the historical records of their campaigns and conquests which the excavations have brought to light. Among these startling records of the past is the Assyrian Code of Laws found at Ashur by the German Society excavations just before the First World War and published in 1920.³ From this Code we are able to reconstruct the general outlines of the social structure erected by the Assyrians and to compare that society with the social achievements of other ancient peoples. And, secondly, the recapturing of isolated Egyptian laws appearing on the monuments of early Egypt, on tombs, and in the Books of the Dead. Unlike the recovered Babylonian, Hittite, and Assyrian Codes, the Egyptian laws are not codified but, considering the highly developed civilizations of the Nile Valley, we are hardly justified in thinking that no such code was ever in existence. It is likely that,

at some future time, an Egyptian Code of Laws might become the invaluable possession of the scholarly world. We may be sure that the Nilotic people, who were so marvelously proficient along so many lines, also conducted their society in an orderly manner and that in social relations they kept well within the conventions of recognized laws and practices.

Now practically all of these legal developments among the Babylonians, Hittites, and Assyrians, which are set forth in the preceding brief summary of archaeological recoveries, fall within the short period of the past fifty years. The discoveries created a sensation, particularly in critical circles where the records of the Old Testament were under constant scrutiny, for it was immediately recognized that the Code of the Hebrews, or the Laws of Moses, must be reckoned among these recovered Codes both as to relative content and age of composition or origin. These are the laws preserved for us in the early sections of the Old Testament, especially in Exodus, Leviticus, and Deuteronomy. For many centuries, both among Jewish and Christian scholars, these laws have been associated with Moses, the great law-giver, as the responsible author, or mediator to the chosen people of Israel. In modern critical procedure, on the other hand, the Mosaic authorship has largely been discarded with the result that an elaborate analysis, both as to laws and periods of origin, has taken its place, as follows: **First, The Book of the Covenant**, originally produced in the ninth century and now appearing in Exodus xx-xxiii (E) and Exodus xxxiv 17-26 (J); **secondly, The Deuteronomic Code**, written in the latter part of the seventh century; **thirdly, The Holiness Code**, contained in Leviticus xvii-xxvi, and composed in the sixth century; and **finally, The Priestly Code**, produced in the fifth century and incorporated in certain parts of Exodus, Leviticus, and Numbers.⁴ As will be observed at once, none of these designated groups of laws is in any sense encumbered with Mosaic authorship; on the contrary, with the exception of the Covenant Code which is granted ninth century composition, all of these laws fall many centuries outside the era of Moses. But, in addition

to the groups here mentioned, there are other laws which appear in the early records hitherto regarded as essentially Mosaic but now rejected on critical grounds as extremely late. It should be pointed out, however, that this critical analysis of Pentateuchal laws is not accepted in all quarters and that, particularly, in recent years the results of archaeological recoveries have compelled a new examination of the probable date of composition of these very early narratives of the Old Testament, some of which are now believed to have been contemporary with the events they describe. With this new evidence in view, Price pointedly observes: "Th critical views of the origin of many of the laws ascribed to Moses in the Pentateuch, locating them in the ninth, eighth, and seventh centuries, and even later B. C., must not only be modified, but in some cases, entirely rejected."⁵ As we proceed, therefore, in our study of the Hebrew Code, or Laws of Moses, in relation to the Babylonian, Hittite, and Assyrian Codes, it is the extensive corpus of laws embodied in the early narratives of the Old Testament, particularly in the Pentateuch, which are in view and which will be referred to as Pentateuchal laws.⁶

Immediately upon the discovery of the Code of Hammurabi attention was focused on possible and probable relations existing between the laws of the Babylonians and the laws of the Hebrew people.⁷ This was a perfectly logical development, for where there were so many similarities appearing in the two systems it was quite obvious that there must have been some relation, however remote; but equally obvious were the dissimilarities which no theory of dependence could explain. It was generally accepted that the Code of Hammurabi antedated the Hebrew Code by at least half a millennium, but priority of age carried no conclusive proof regarding either derivation or dependence on the part of the Hebrew laws. Indeed, the age of codification has never been the turning point with reference to the relations existing between these two systems. The fundamental consideration was deeper than a matter of mere chronology, however early or late, and struck at the spirit and ideals as well as the general content of the laws set forth.

On this principle of comparison, based on spirit, ideals, and content, there is hardly any necessity laid upon us for a minute examination of any essential relations between the Hittite Code of laws and the Hebrew system, on the one hand, nor the Assyrian and Hebrew Codes, on the other. For, as suggested by Meek, "In the case of the Hittite," a code whose origin antedates the Hebrew by perhaps a century, "we need not expect much contact with the Hebrew Torah, though there was probably some Hittite blood in the Hebrew people. The code reflects a degree of culture for the Hittites in which the agricultural, industrial, and commercial life of the people was far beyond any that the Hebrews ever attained in Old Testament times. The laws are accordingly more advanced than the Hebrew laws, and the penalties are fines rather than penalties based on the *lex talionis*. There is no law strictly parallel to a Hebrew law and none that is particularly close."⁸ Similarly, there is practically nothing to suggest relations of derivation or dependence between the Assyrian and Hebrew codes though the Assyrian is certainly more ancient. "There is kindred legislation in the codes of the two peoples, but there is nothing to suggest that there was borrowing on the part of the Hebrew lawmakers from the Assyrian Code. The two have slight points of contact, but on the whole they are very different."⁹ On the point of priority of date, therefore, the Hebrews would have depended on the Assyrian and Hittite codes, and these in turn on the Babylonian, but this has certainly not been the case with reference either to the Hebrew or to the Hittite.¹⁰ The Assyrian is naturally much closer to the Babylonian, the similarities more marked and numerous.

Turning now to an examination of the relations existing between the Hebrew and Babylonian laws, several theories have been proposed, namely, **The Theory of Independence**, **The Theory of Dependence**, **The Theory of Intermediate Transmission**, and **The Theory of Cognateness**.¹¹ These views cannot here be elaborated but a word of explanation should be given concerning each. First, the **Theory of Independence** rests on the proposition of possible develop-

ment of social conventions in the life of two peoples widely separated geographically and with little in common politically. On this view the orderly progress of social changes and usages would naturally have produced a corpus of laws with similar content based on experience. Add to this development the Hebrew conceptions of inspiration and revelation to explain the obvious dissimilarities, the plus elements, the theory is held to be adequate. The view has serious objections, however, particularly the presence of close parallelisms between some Hebrew and Babylonian enactments both in subject matter and viewpoint. If the theory of independence were made to apply to the **immediate** relations between the Hebrew and Babylonian codes themselves, that is that there was no conscious borrowing, but that both Codes derive ultimately from a general Semitic background of common heritage, it would be substantially correct.

Secondly, the Theory of Dependence sets forth the formulation of Hebrew laws on the basis of Hammurabi's Code. Clearly, there can be no question of Babylonian dependence on the Hebrew since the former **antedates** the latter by more than half a millennium. "There is no doubt that there is a great similarity between the Hebrew and Babylonian codes. Both are the concrete expression of the same general principles of morality and justice, and a spirit of humaneness pervades both codes, even the Hammurabi Code. There is similarity in content and sometimes in terminology and arrangement. . . . All these similarities and others like them can scarcely be regarded as wholly accidental. There must be some connection between the two codes, but the connection is not such as to indicate **direct borrowing**."¹² "A comparison of the Code of Hammurabi as a whole with the Pentateuchal laws as a whole, while it reveals certain similarities, convinces the student that the laws of the Old Testament are in no essential way dependent upon the Babylonian laws. Such resemblances as there are arose, it seems clear, from a similarity of antecedents and of general intellectual outlook; the striking differences show that there was no borrowing."¹³

Thirdly, the Theory of Intermediate Transmission sets forth the influence of the highly advanced Canaanite culture on the incoming Hebrews both at the time of the invasion and settlement in Canaan, and for a considerable period thereafter when the two peoples were closely associated. Under this view the culture of the Canaanite, being regarded as superior to the Hebrew civilization, greatly influenced the social and religious developments of Hebrew life, and ultimately determined the forms in which they were expressed. It is clear that the Canaanites themselves were dependent on the Babylonians who, as early as Hammurabi, were masters of the westland, and that in this subordinate position the Babylonian way of life and thought became dominant. Hence, the Canaanite simply transmitted that which he had received.¹⁴ Now this theory of Canaanite influence on the evolution of Pentateuchal laws occupies a very high place in the opinion of not a few scholars. "But," as suggested by Driver, "our present knowledge does not enable us to do more than put forward the conjectures on the subject, any one of which may be shown by future discoveries to be incorrect."¹⁵ Indeed, that is practically the case now when, proceeding on the assumption of the western origin of the First Babylonian Dynasty (of which Hammurabi was the sixth king), this Dynasty not only becomes definitely Amorite (the Amurru of the Syria-Canaan area) but the Code of Hammurabi is given a distinctive Canaanite cast. Such a view, however, while possible, is hardly probable and, furthermore, this theory of Amorite-Babylonian origins has never attained any considerable support among critics.¹⁶ It may be said in general that the theory rests on a sound basis, i. e. with reference to the powerful influence of the Canaanite population upon the incoming Hebrews. The reactions precipitated by contacts between these two opposing groups, Canaanites and Hebrews, are reflected on practically every page of Old Testament history in its early and middle phases. But beyond this it is not necessary to go in search of positive support for the theory; everything else is negative. There is nothing upon which we can base comparisons for no **Canaanite Code** of any description is

known to be in existence, though some Canaanite laws might lie behind fragments of North Syrian, Moabite, and Phoenician laws now in hand. If the Canaanites mediated the Code to the Hebrews, the Canaanites themselves might be presumed to have had such a code in their possession, but of this there is no proof. But a far more formidable objection to Canaanite transmission lies in the assumption that the Hebrews, opposed to the polytheistic Canaanites at every conceivable point, should nevertheless have received from these people the corpus of laws which they put in the very forefront of their sacred literature, the Pentateuch.

Finally, the **Theory of Cognateness** represents both Hebrew and Babylonian laws in general as derived ultimately from a common Semitic background co-extensive with the Era of Hammurabi and Abraham, which in turn was definitely influenced by the earlier developments which are now attributed to the Sumerians. On this view, which is quite sufficient to explain similarities, the Hebrew and Babylonian laws meet in a common parentage of Semitic usage. Later developments in their respective spheres, together with characteristic growth of social and religious institutions, produced marked differences, especially among the Hebrews who preserved their religious, moral, and ethical values in the line revelation and under inspiration of the Spirit spoke with a finality unparalleled. "Neither Babylonian, nor Assyrian, nor Hittite laws attain an equal level with Hebrew law in the moral and spiritual sphere. In the field of honesty, social justice, sympathy for the poor, and consideration for foreigners the Hebrew law far surpasses all previous and contemporary law. This was the outstanding triumph of the Hebrews."¹⁷ One might also add that this Hebrew triumph in the field of ethics, of morality pitched upon the highest plane, became one of the great triumphs in the history of the world. Is it possible to grant any connection between these marvelous conceptions of the Hebrew Torah with the system set forth in the Code of Hammurabi and, at the same time, maintain the integrity or originality of the Mosaic or Pentateuchal laws?

Regarded now in the retrospect, it was one of the most remarkable things that advocates of the traditional or conservative views of the Old Testament criticism never seized upon the Code of Hammurabi in an effort to buttress their own positions with regard to the antiquity of Hebrew laws, on the one hand, and the obvious antiquity of the writings in which they make their appearance, on the other. One of the most convincing arguments concerning this matter must be attributed to S. A. Cook who "assumed the critical view of the Pentateuch as then presented, and made the most successful defence of the originality of the Mosaic Law yet attempted."¹⁸ Again, when archaeological evidences began to pour in upon us (particularly the evidence of ancient legal systems obtaining among Israel's neighbors), and when cumulative proofs of the actual literary achievements of ancient peoples overwhelmed us, the reaction was almost passive, with little appreciation of the astounding implications which they had with reference to the early narratives of the Hebrew Old Testament. But, to be more specific. Assuming the substantial correctness of the conservative views with regard to Moses and the Mosaic Age, views that are partly outlined in the preceding chapter: "That a leader in the position to which tradition assigned Moses could perfectly well promulgate a code of laws as full and complete as the whole Mosaic law, even for a people in the primitive state of society in which Israel is often supposed to have been at the Exodus, is obvious. He had only to avail himself of the knowledge of cuneiform, available at that time both in Canaan and in Egypt, and import copies of the Hammurabi Code from Babylonia if they were not at hand where he then was. He could exercise his judgment as to what would be suitable for his people, add what he chose, and reject what he disliked. That he did this or anything like it is not asserted, but it would be so natural for anyone in his position then that we have no excuse for surprise if we should find indications of his having done exactly that."¹⁹ That is certainly a fair statement of the possibilities of the case, and it is made by an author who in no sense advocates Mosaic authorship for any of the Pentateuchal laws. The

implication, however, that the Code of Hammurabi stands in the immediate background of the Hebrew laws and that the latter were clearly dependent on it, is open to serious objection, as we have already seen. That there is an intimate connection between the Babylonian and Hebrew laws in some definite statutes, is freely admitted, but the relation finds a more satisfactory explanation in a common ancestry for both rather than in a direct dependence of the Hebrew on the Hammurabi Code.

In preceding discussions on Hebrew origins we have laid much stress on the general backgrounds from which the great Semitic tribes have emerged. Their ancestry has been traced to that migratory wave which came out of Arabia to penetrate at an early date the southern regions of Mesopotamia. In this lower section of the River Country we have witnessed the invasion of the mysterious Sumerians, their successful conquests, their superior civilization, their domination for a considerable period, and their final amalgamation with the numerically superior Semites. It is probable that the disappearance of the Sumerians coincided to a considerable degree with the phenomenal career of Hammurabi, the great king of Babylonia, and his contemporary Abraham, the father of the Hebrew people. These are the ethnological backgrounds both of Babylonians and Hebrews. Within this historical and geographical framework appear the antecedents of Babylonian and Hebrew social conventions and ethical practices, the practical expressions of daily life and thought. The laws under which these peoples lived were not originally enacted by Hammurabi, though he might have been the responsible author of a considerable portion of them, but were rather the result of a long period of organized or even nomadic life on the part of early Semites, Sumerians, and later Semites. The recovery of actual Sumerian laws outside the Hammurabi Code, but corresponding to those within the Code, shows conclusively that Hammurabi was indebted to Sumerians for certain statutes which now appear in the Code under his own name. Now it is assumed that Abraham was also familiar with these laws and that he acted in conformity with them through

his subsequent experiences in Canaan. He could have brought with him actual tablets of laws then known and observed for centuries, and likewise have passed them on to his own people through other centuries. The Code of Hammurabi is not therefore an absolute requisite for Hebrew familiarity with Semitic Babylonian laws and practices. The common source from which both emerged is quite sufficient to account for any similarities or correspondences which might be claimed. But more important than any evident similarities or parallels between the two systems are the clear-cut dissimilarities which no theory of dependence can possibly explain, but which could be harmonized on the view of common ancestry plus the additional elements now characterizing the Hebrew laws.

The first of these additional elements is the presence of a **distinct monotheistic background** radically opposed to the polytheistic setting of the Babylonian laws. While this polytheistic setting is not to the front in the actual Code of Hammurabi it is conspicuous in the prologue. This may be explained on the basis that the Babylonian system is primarily a civil and commercial Code, that it has no reference to human conduct as defined and determined within the realm of relations with Deity, but this is the fundamental conception of the Hebrew Code, the foundation of acceptable conduct and character. "Hammurabi pictured himself at the top of the pillar on which these laws are written as receiving them from the sun-god. The Bible tells us that Moses received the laws of the Pentateuch from Jehovah. The whole attitude of the two documents is, however, different. Hammurabi, in spite of the picture, takes credit, both in the prologue and in the epilogue of his code, for the laws. He, not Shamash, established justice in the land. Moses, on the other hand, was only the instrument; the legislation stands as that of Jehovah himself."²⁰

The second additional element is found in the high **ethical and moral conception** permeating the entire corpus of Pentateuchal laws. In the last analysis, these exalted views of ethics and morals are based upon the moral character of Jehovah; the plummet line of exemplary human

conduct points always to the center of His moral perfection. This is something unique. There is no parallel anywhere else. It is not strange, therefore, that the whole of these laws of the Hebrew people can be summed up in the twofold aspect of right relations with Jehovah resulting in right relations with man. On the two conceptions of "love to God" and "love to man" hangs all the law and the prophetic teaching.

A third additional element is found in the **spiritual content** of the Hebrew laws, the mysterious factor that somehow envisages the other worldliness, whose ultimate looks beyond the temporal to that which is permanent, everlasting. Obviously the Pentateuchal laws make specific provisions for all social relations based on justice and righteousness, demanding always fullest compliance with standards of noblest living, but in the background the whole system is clearly predicated on the Hebrew conception of God as the supreme force making for holiness, truth, justice, and righteousness now and always.

The fourth element is found in the **universal aspect** of these Hebrew laws, particularly the Decalogue appearing in Exodus xx. 1-27.²¹ Here is a corpus of laws embedded in the heart of Pentateuchal legislation which not only carries force in the modern world but in its comprehensiveness includes all human relations under all conceivable conditions of upright living. It is possible, of course, that regarding this "absolute world-wide scope of operation" objection could be made, as in the following: "We can hardly suppose that the leader of a group of escaped slaves would be legislating for them in terms of world-wide significance. The problems and conditions which confronted the Hebrew clans at that time were not universal and cosmopolitan; they were rather interclannish and intertribal. The laws required by the situation were such as would enable the clans to live together in amicable relations."²² Exactly. And in the light of Israel's relation to the world—accepting the teleological principle of divine purposiveness as shown in its history—there is apparently projected through the nation this absolute and marvelous group of laws which would enable all

men to live together in helpful and amicable relations. The history of these laws fully justifies any claim of comprehensiveness and application which we could make for them. We may be sure that they were not spoken in a corner nor designed merely for a local need.

And, finally, a fifth element may now be claimed for these Mosaic laws, particularly for those which describe the quality of character and conduct acceptable unto God, and that is their **finality**. Reverting to the principle of divine purposiveness with reference to Israel, we have the right to assume that any revelation which God might make through them concerning the excellencies of moral and spiritual living would be considered as obligatory and final. And, here again, it is not a question with reference to any particular theory regarding this central fact. The Ten Words do carry authority, their implications are still binding, their inhibitions are laden with ethical and spiritual dynamics, and the scope of their application unrestricted by clan or nation. Not a commandment has been rescinded nor modified. On the contrary, these commandments, mediated to the world through Moses and the people of ancient Israel, stand as forever determinative in all human relations and aspirations; in them we find the justification of the ways of God to man, the fulfilment of all laws and all the prophets.

The additional elements which we have summed up in the preceding discussion may be further defined as the **plus elements** in the Mosaic system. They are not present in the Code of Hammurabi either explicitly or implicitly; neither are they in the Codes of Hittites or Assyrians. But they are in the Hebrew Code in an explicit sense; they are also implicit in each respect of the whole context of Hebrew life and thought. They are continually elaborated throughout the Pentateuchal narratives. Now, whatever the explanation of these phenomena, such are the facts. If one were to have the audacity to proffer an explanation which, in view of all the evidences, alone seems adequate and justifiable, he would propose the simple presence of the Spirit of God in **revelation** and in **inspiration**.

The assumption of inspiration with reference to the Hebrew laws is not only a requisite for a proper understanding of their content; it is also required to explain their finality and perpetuity. It is not necessary to demand that these laws shall stand out as *de novo*, with no relation or resemblance to any other laws evolved in the experience of the human race. Inspiration must not be conceived as applying merely to that which is new; there is an inspiration of selection, and an inspiration of interpretation as well as an inspiration of new ideas and even new laws. Johns has a statement on this point which is clear and convincing: "It may be remembered in this connection that according to the author of the Acts of the Apostles Moses was traditionally learned in all the learning of the Egyptians. Taking that statement as literally true, we know from the Tell el-Amarna tablets that that learning included the knowledge of cuneiform at least on the part of some Egyptian scribes before the Exodus. Philo tells us that Moses was also learned in the learning of the Assyrians who were correspondents of Egypt in the same period, of the Babylonians who wrote to the same kings at the same time, and the Chaldeans, who were then known as an independent kingdom in the Southern Sea lands of Babylonia. These and similar traditions are usually dismissed by the critics as mere senseless attempts to enhance the reputation of Moses for wisdom and knowledge, which included that of the wisest nations of antiquity. But in view of what we have seen already may there not have been a different reason for these claims? Did not these learned men, who themselves knew much of that knowledge, recognize in the Books of Moses many startling parallels to the wisdom of Babylonia? Was it not the only acceptable way to account for such parallels to assert boldly that Moses did know these things, but in such a way that, guided by the Spirit of God, he used them so far as they were in accordance with Divine revelation, independently indeed as exercising his own discretion in selecting from them, but dependantly in so far as they had found out already by man's wisdom or the light of nature that which was good and of good report?"²³ That is cer-

tainly a judicious view to take of the matter and, on further examination, will be found to be in consonance with the records themselves. There is no attempt to exaggerate the supernatural in these sacred narratives nor to embellish the events and developments therein described with divine interposition. The divine is there, the supernatural and the miraculous, but everything is under the perfect control of the Spirit of God who effects all goals through enlightened inspiration and revelation. Under this leadership room is made for those deep spiritual insights, those exalted standards of character and conduct which continually appear in the great Pentateuchal laws though they have no parallels elsewhere. Thus we may continue to advocate the uniqueness and independence of the Mosaic Law and have genuine confidence that in this corpus of moral and spiritual legislation we have the illumination of divine light and understanding.

“And yet when the most generous recognition of the best features of Hammurabi’s Code has been made, the candid scholar must accord to the law of Moses a position far above the ancient Babylonian system. In the Mosaic scheme the first and greatest commandment is, “Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might” (Deut. vi. 5), and the second is like it in both form and spirit, “Thou shalt love thy neighbor as thyself” (Lev. xix. 18). All the ethical precepts and legal enactments of the Pentateuch strike their roots down in the fertile soil of these two commandments. Religion and conduct are vitally related in the Bible. A man must do what is just and right because he worships a just and holy God. As his knowledge of God increases, his ethical standards are raised, and the Bible contains a progressive revelation attaining finality in Jesus Christ.”²⁴

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1. Price, *The Monuments and the Old Testament*, p. 314.
2. An English Translation by A. Walther may be found in Smith, *The Origin and History of Hebrew Law*, pp. 247-274. See, also, Barton, *Archaeology and the Bible*, pp. 369-388.

3. An English Translation by Luckenbill and Geers may be found in Smith, **The Origin and History of Hebrew Law**, pp. 223-243. Compare, also, Driver and Miles, **The Assyrian Laws**. See, also, Barton, **Archaeology and the Bible**, pp. 389-399.
4. Compare, Meek, **Hebrew Origins**, pp. 46-75. Smith, **Origin and History of Hebrew Law**, pp. 15-169. See, especially, Johns, **The Laws of Babylonia and Laws of the Hebrew People**, pp. 24-48; and, Kent, **Israel's Laws and Legal Precedents**.
5. Price, **The Monuments and the Old Testament**, p. 314.
6. Special attention is called to Johns, **The Laws of Babylonia and Laws of the Hebrew People** for an exhaustive and scholarly treatment of the entire subject.
7. English Translations of the Code of Hammurabi may be found in Smith, **Origin and History of Hebrew Law**, pp. 181-222; Barton, **Archaeology and the Bible**, pp. 340-368.
8. Meek, **Hebrew Origins**, p. 56 f.
9. Meek, **Hebrew Origins**, p. 60 f.
10. Compare Burrows, **What Mean These Stones?..** p. 245.
11. Compare Johns, **The Laws of Babylonia and Laws of the Hebrew People**, p. 48ff.
12. Meek, **Hebrew Origins**, p. 63.
13. Barton, **Archaeology and the Bible**, p. 367.
14. Compare Meek, **Hebrew Origins**, pp. 64-75. See, also, Burrows, **What Mean These Stones?..** p. 56f., 285f.
15. Driver, **Modern Research as Illustrating the Bible**, p. 27. See, also, Johns, **The Laws of Babylonia and Laws of the Hebrew People**, p. 21f.
16. See Clay, **Amurru; The Empire of the Amorites; The Origin of the Biblical Traditions**. See, also, Barton, **Archaeology and the Bible**, Appendix, pp. 535-543.
17. Smith, **Origin and History of Hebrew Law**, p. 279.
18. Johns, **The Law of Babylonia and Laws of the Hebrew People**, p. 23.
19. Johns, **The Laws of Babylonia and Laws of the Hebrew People**, p. 21.
20. Barton, **Archaeology and the Bible**, p. 368.
21. Compare, also, Deuteronomy v. 6-21.
22. Smith, **Origin and History of Hebrew Law**, p. 8.
23. Johns, **The Laws of Babylonia and Laws of the Hebrew People**, p. 61f.
24. Sampey, **The Baptist Review and Expositor**, July, 1904, p. 242.

The Roman Catholic Church and The Jew

Jacob Gartenhaus

The history of the Roman Catholic Church with relation to the Jews is one of the most interesting aspects of the course of that church through the years. As soon as it declared itself to be the leading church of Christendom and the pontiff of Rome proclaimed himself the vicar of Christ, since to "preach the gospel to every creature" included the Jew, it began the work of their conversion with the proselyting zeal of the Pharisees of old.

Its methods were different from that of the early Christians, for coupled with its zeal it often employed the sword in persuading the Jew. In various countries in different periods as the church grew in influence, power and arrogance, it pursued its proselyting work in divers manners, considering the popes not only the spiritual heads of all Christendom, but also the only real sovereigns of Europe. From the day of Emperor Constantine until the present time the history of the Roman Catholic Church in its relation to the Jews has been one of prolonged persecution. There was safety nowhere for the Jews. The pages of Jewish history are written with blood.

Using a grain of truth enveloped in a shell of falsehood and superstition, a good deal of eloquence, promises of reward and threats of punishment if they refused what was graciously offered them, the church relentlessly sought to "save Israel" in its own way. Public theological controversies were held which often ended in the massacre of the Jews, the burning of their religious books, banishment from their land, and compulsory attendance at church services to hear sermons against Judaism. And the ears of the Jews were examined before entering the churches in case they might be stopped with cotton. All this was done by the church in the name of Christ and these methods of conversion and attitudes came to mean to the Jews the normal characteristics of Christianity.

Frequently they had to choose between emigration and conversion. Quoting from the closing paragraph of the bull of Benedict 13 issued in Valencia in 1415:

"In all cities, towns and villages, where there dwell the number of Jews the diocesan may deem sufficient, three public sermons are to be preached annually: one on the second Sunday in Advent; one on the festival of the Resurrection; and the other on the Sunday when the Gospel: 'And Jesus approached Jerusalem' is chanted. All Jews above 12 years of age shall be compelled to attend to hear these sermons." (Page 418, Jewish Life in the Middle Ages.)

In the case of intermarriages between Jews and Christians the off-springs of such unions were forcibly brought to baptism. Children whose parents were suspected of not being devout in the Catholic faith were taken from their parents and brought up in convents or orthodox Christian homes. No barbarity was considered too cruel as a means of enforcing conversion of the Jews. The poor victims had to choose between fire and blood or baptism.

History records one massacre after another, as mobs broke into Jewish quarters killing outright men, women and children. In some places not a single one was left alive. For example in Cordova the entire Jewish quarter was burned down. Two thousand corpses lay in heaps in the streets, houses or the wrecked synagogue. These outrages continued throughout the middle ages, culminating in the terrible Inquisition and the final expulsion of the Jews from Spain. This, to the Jew, was Christianity at work in its chosen way.

The Jews had a long history of religious persecution behind this Catholic period. They had survived Greek and Roman persecutions and remained true to their convictions. So it was not difficult for them to endure fire and sword rather than accept Catholicism, which to them was but another form of idolatry. As they had endured pagan persecution, so they endured this persecution by Christians.

Following the destruction of the temple in 70 A. D. and the many failures of the various attempts to regain their independence, doubt began to arise in their minds as to whether after all their rabbis had not misled them. They must have been disappointed in their leadership and in the vain hopes which had been held out to them. Thousands upon thousands of them had no doubt turned to Him whom they had rejected as Messiah. There are no statistics extant of the number of these, but from the Talmudic writings we may learn that every Jewish community in Palestine and in the neighboring countries had large numbers of "minim" - - - adherents of Christ.

Had the followers of Christ in the years that followed reasoned with the Jews out of their own scriptures as did the apostles; and had they made it clear that they were not introducing a new religion, but rather the **fulfillment of their own religion**; had they re-iterated the Master's invitation: "Come unto me all ye that are weary and heavy laden and I will give you rest," extending to them a helping hand, they might have won back to Him the greatest part of Jewry. True, a hand was extended, but not a helping one. It was a hand smeared with blood—mostly Jewish blood. A voice did call Israel; but it was a call to unconditional surrender, no different from Catholic methods of converting the heathen. Jews were bidden to forsake everything Jewish and accept everything Gentile. This bidding was peremptory; the alternative was a cruel death or worse, a tortured life. The Jews knew that words and deeds like these could not emanate from divine love. And so they preferred suffering and death.

The fate of those who did turn to the dominant religion was often worse than that of those remaining in "stubborn darkness." The convert and his offspring were jealously watched and suspected, and any laxity in the execution of the ceremonials might have brought them into the dangers of the Inquisition, and then the Auto da fe. Thousands of converted Jews were thus burned at the stake after going through the most horrible torture. Is it any wonder that the Jew looked upon Christianity with hate and fear? Dante

must have gotten his ideas of purgatory and hell from reading Jewish history. Such was the state of affairs until the Reformation when the Roman Church slackened in its zeal for the conversion of the Jews and the Protestants took it up.

However, at the beginning of the twentieth century we read of the awakened interest of the Catholic church in the Jews when a new society was organized in Paris based upon a concert of prayer for the conversion of God's chosen people. This received sanction from His Eminence the Cardinal archbishop of Paris and became a nucleus of other similar organizations in Italy and Palestine. Pope Benedict XV granted these members the greatest encouragement as well as the most precious rewards for their zeal, sending them his blessings worded as follows:

"United in heart and intention with the members of the Archconfraternity of prayer for the conversion of Israel, we rejoice to see their members increasing, we praise their zeal, encourage their efforts, bless them with all our heart, and grant them an Indulgence of 300 days each time they say the prayer of our Crucified Savior; 'Father forgive them, for they know not what they do'."

Indulgences were also granted by The Holy Father, Pius X on the 22nd of March, 1906:

1. A plenary indulgence, to be gained on the first Friday of each month, by the Associates, provided that in their prayers, at Mass, and at Holy Communion, they pray for the conversion of the Jews—no special form of prayer is required.
2. An indulgence of 100 days each time that the prayer of Jesus crucified is pronounced with devotion: "Pater dimitte illes non enim sciunt quid faciunt." (Father forgive them, for they know not what they do) to which His Holiness Benedict 15 has attached 300 days more. Feb. 25th, 1918.
3. A plenary indulgence to be gained by priests, Members of the Archconfraternity each time they offer the Holy sacrifice for the conversion of Israel. From Catholic Missions, January, 1934.

Following this we read of a society which was formed in Rome, "Amici d'Israele"—friends of Israel, aiming at the promotion among Catholics of friendly feeling toward Jews. Among its members were a number of influential cardinals. The Catholic guild of Israel with headquarters in London and branches in various lands had been spreading all kinds of literature, seeking to enlist the sympathy and co-operation of Catholics and also aiming to enlighten the Jews concerning the Christian faith. Here in America their agents have been quite persistent in efforts to win the Jews through their publications and personal contact with them.

Emphasis is placed on the parochial approach to the Jews. In neighborhoods largely Jewish a priest, often a converted Jew, is attached to the parish church whose special responsibility it is to reach them. And strange to say they seem to meet with success. How much, it is impossible to say, as we have not seen any published statistics. It is claimed in one of their books—Why Jews Become Catholics—that one Catholic church in New York has fifty-seven Jewish converts in its membership.

Quoting from one of their leaflets entitled Important To Jews.

"Now, as ever, it is important that Jews should understand the claims and teaching of the Catholic Church and her attitude towards them. For that Church is founded by their King and Messiah; it is the Fulfillment of the Law; it holds the solution of the Jewish problem in time and is the one Ark of Salvation for Eternity.

"In order that you may not lack the means of coming to a knowledge of the Catholic Church, the following information is brought to your notice.

"The Catholic Church is a universal Mother. She welcomes to her bosom all men and nations. No one appeals to Her in vain for light and guidance.

"But it is good for Jews to know that there are churches in their midst where particular interest is taken in their spiritual welfare..."

Father Bichlmair, a Jesuit, states that on the basis of his experience, Jewish conversions to Catholicism are motivated by:

1. Complete uprooting from the Jewish people, and the desire to become for idealist reasons rooted into the Christian people.
2. Approximation to the Catholic environment.
3. Intended marriage with a Catholic.
4. Adaptation to the dominant political regime.
5. A yearning for religion by people who for years have been without any religion.

"The idea that the baptism of Jews is a failure because it is not genuine and only external, is an untenable allegation on the part of fanatical Anti-Semites," Father Bichlmair contends.

While it is true that by the time of the Reformation the Jewish people had advanced far—too far—in their hatred and fear of the cross, and rivers of Jewish blood had been made to flow in the name of Christ, yet had the evangelical church started energetically and in faith to win back the Jew to Christ, he might have turned an attentive ear. And had he seen this form of Christianity was different from Catholicism and was the true doctrine of love and salvation, we may suppose that entire communities might have flocked around it.

But it seems that Protestantism took up Jewish evangelization only half heartedly, at a very leisurely pace, and the Jews by law of inertia continued to drift waywardly hither and thither. While Protestantism discarded the Romish methods of conversion, it should have retained their tenacious zeal for missionary work. At least in Jewish mission work the Roman Catholics far surpassed protestant denominations in their tireless efforts to win the Jew to Christ.

Martin Luther, the great reformer, came to the defense of the Jews by pleading their cause. In one of his books published in 1523 under the title "Das Jesus Ein Geborene Jude Gewessen" (That Jesus was born a Jew) he has a remarkable passage:

"Those fools, the papists, bishops, sophists, monks, have formerly so dealt with the Jews, that every good Christian would rather have been a Jew. And if I had been a Jew, and seen such stupidity and such blockheads reign in the Christian Church, I would rather be a pig than a Christian. They have treated the Jews as if they were dogs, not men, and as if they were fit for nothing but to be reviled. They are blood relations of our Lord; therefore if we respect flesh and blood, the Jews belong to Christ more than we. I beg, therefore, my dear Papists, if you become tired of abusing me as a heretic, that you begin to revile me as a Jew. Therefore, it is my advice that we should treat them kindly; but now we drive them by force, treating them deceitfully or ignominiously, saying they must have Christian blood to wash away the Jewish stain, and I know not what nonsense. Also we prohibit them from working amongst us, from living and having social intercourse with us, forcing them, if they would remain with us to be usurers."

However, the Jews did not readily respond to this helping hand to turn en masse to the Christian faith as advocated by this reformer, for which they lost his good-will. We find years later that Luther gave vent to his disappointment in the utterance:

"Doubt not, beloved in Christ, that after the Devil you have no more bitter, venomous, violent enemy, than the real Jew, the Jew in earnest in his belief."

He urges his followers to:

"1. Burn their synagogues and schools; what will not burn, bury with earth, that neither stone nor rubbish remain. 2. In like manner break into and destroy their houses. 3. Take away all their prayer-books and talmuds, in which are nothing but godlessness, lies, cursing and swearing. 4. Forbid their rabbis to teach on pain of life and limb. 5. Forbid them to travel: as they are neither lords nor officials, nor merchants, they should stay at home. 6. Interdict all usury: we are not their subjects, but they ours. 7. In the hand of all young Jews and Jewesses should be placed flails, axes, mattocks,

spades, distaffs, spinning-wheels, and let them get their livelihood in the sweat of their brow, as should all the children of Adam."

Nevertheless, the Jew could not help but see in The Reformation a step in the right direction and there arose among them a spirit of inquiry, and we find that not a few of the outstanding Jews became closely associated with the reformers.

Though from then on until the 19th century no special effort was made to persuade the Jew to Christianity, there were some individuals who advocated conversion of the Jews. For example, we come across the name, Esdras Edzard in Germany who won more Jews to Christ than any other single person. He was followed by Professor John Henry Callenberg at the beginning of the eighteenth century and later in 1728 the famous Callenberg Institution *Judaeum* was founded.

However, it was not until the beginning of the nineteenth century that we find that the evangelization of the Jews was strongly advocated. Several organizations came into being and as a result, we read of a galaxy of Jewish converts which includes statesmen, theologians, scientists, poets, musicians, etc. We would refer the reader to the last chapter entitled, "The Christian Jew," in our book, *The Influence of the Jews Upon Civilization*, for a roll call of these.

It would seem that this should have been enough to convince even the most skeptical person that the Jew does respond to the gospel when it is presented to him in simplicity and purity and in love, humility and patience. But instead, the protestant churches have practically excluded the Jew from their world-wide missionary program, allowing only a few independent groups to carry out the Lord's command to the Jew first. And while we have been asleep the Catholic church has been busy with its agencies the world over.

It is estimated that today there are 300,000 associates connected with this movement among whom are many bishops and priests. Here in America, perhaps the leading

exponents are Miss Rosalie Marie Levy and David Goldstein, author and lecturer. Mr. Goldstein devotes his talents to "Campaigning for Christ." He has crossed and re-crossed the United States in his autovan-pulpit addressing audiences, answering questions and distributing books and pamphlets.

The various off-shoots of the Christian faith such as Christian Science, Unity, New Thought, etc., have also found the Jewish field very fertile. It is high time that we arouse ourselves from our long lethargy and strip ourselves of all our mistaken notions that the Jews cannot be won to Christ. Long—too long—have the true followers of Christ been derelict in their duty to preach the Gospel to the Jew. May wisdom, grace and boldness be given us to do the Lord's work in the Lord's way and for the Lord's glory alone.

Coleridge The Metaphysician

" I am only a kind of a Metaphysician"

Professor Gerald G. Grubb,

University of South Carolina

Coleridge's training at Christ's Hospital began in 1782, and his definite interest in science and metaphysics began to develop about 1785, when he was a lad of thirteen. For a while his thoughts turned to medicine, occasioned, perhaps, by the presence of his brother Luke Coleridge, a practicing physician. Dr. James Gillman, first of Coleridge's biographers, quotes Coleridge as saying:

. . . about this time [1785] my brother Luke . . . came to town to walk the London Hospital, under the care of Sir William Blizard. . . Every Saturday I could make or obtain leave, to the London Hospital trudged I. O the bliss if I were permitted to hold the plasters, or to attend the dressings. . . I became wild to be apprenticed to a surgeon. English, Latin, yea, Greek books of medicine read I constantly. Blanchard's Latin Medical Dictionary I had nearly by heart. Briefly, it was a wild dream, which gradually gave way to a rage for metaphysics, occasioned by the essays on Liberty and Necessity in Cato's Letters, and more by theology.¹

This passage confirms Earl Leslie Griggs' observation that Coleridge possessed "sufficient technical knowledge and vocabulary to analyse with considerable success his own physical condition."² Coleridge told Dr. Gillman that as a result of swimming over New River in his clothes and remaining in them "full half the time, from seventeen to eighteen was passed in the sick-ward of Christ's Hospital."³ No doubt this experience, accompanied by association with physicians and nurses, tended to increase Coleridge's interest in science—medicine in particular.

From Christ's Hospital, in 1791, he went to Jesus College, Cambridge. In his first letter written from there to his brother, the Reverend George Coleridge, he outlined, in part, his course of study. As would be expected, the sciences stood at the top of the list. He wrote: "We have mathematical lectures, once a day, Euclid and Algebra alternately. I read Mathematics three hours a day, by which means I am

always considerably before the lectures, which are very good ones."⁴

It appears that Coleridge did not pursue his study of mathematics to any great length. Dr. Gillman said:

I have often heard Coleridge express regret that he had not cultivated mathematics, which he believed would have been of important use in life, particularly had he arrived so far as to have mastered the higher calculus; but he was by an oversight of the mathematical master, stopped at the threshold.⁵

In spite of the sentiment described above, Coleridge in later life said, "... I see more plainly why mathematics cannot be a substitute for logic, much less for Metaphysics - - - i. e. transcendental logic"⁶

Almost every letter that Coleridge wrote to his family during his early years at Cambridge abounds in references to science and medicine. Time and again he gave them keen diagnoses of his physical condition. Even in those early years he was convinced that not all was well with himself physically. It was during that period that he developed a habit that never left him—the introspective use of his scientific knowledge.⁷ No doubt a growing conviction that he was suffering from some constitutional disease heightened his interest in anatomy and chemistry.

It is well known that during his university career Coleridge, because of financial embarrassment, enlisted in the dragoons. As part of his duties, he spent several weeks in the Henley Workhouse Hospital nursing a comrade who was ill with smallpox. Undoubtedly Coleridge's store of medical knowledge was at least in part responsible for that military detail. He referred to this experience in his letters to his family during February, 1794, but he did not complain about that part of his duties.

Coleridge's association with scientists carries us into his post-Cambridge days. For instance, when Dr. Erasmus Darwin and Coleridge met in 1796, the latter wrote at length to the Reverend T. Edwards of the pleasant and friendly intercourse which they had together.⁸

When Coleridge went to Germany the experience was rich in scientific material and association, although it was somewhat less than twelve months in duration—from August, 1798, to July, 1799. He went to Germany primarily to learn the German language, but once there, he became interested in the works of the German naturalist Professor Blumenbach, matriculated at the University of Göttingen, and attended the professor's lectures on physiology and natural history. The lectures of Eichhorn, a rationalizer of the New Testament, he studied at second-hand from a student's notes. In addition to his formal courses in the University, Coleridge became the center of a discussion group composed of scientists of all degrees, from elementary students to Professor Blumenbach himself.

Coleridge made several short tours with groups of scientists to nearby points of scientific interest. One of several outings to investigate the Spectre of Brocken was made in the company of Clement Carlyon, a physician, George Bellas Greenough, the scientist and geologist, and young Blumenbach, son of Professor Blumenbach. Another trip in search of scientific data he made to the Harz Mountains. Of these excursions, Campbell remarks, "Of course he talked . . . for he tried to make metaphysicians of them."⁹ Upon his return from Germany, Coleridge brought home thirty pounds worth of metaphysical books.¹⁰

In Coleridge's day the scientific curriculum of Cambridge University had not yet progressed beyond the stage in which mathematics was considered the only legitimate science. The scientific curriculum of Göttingen in relation to that of a modern university was likewise greatly restricted. For this reason Coleridge's reading list was possibly of more relative importance in the shaping of his scientific ideas than his university courses. Professor John Livingston Lowes, in *The Road to Xandu*,¹¹ has made an exhaustive study of Coleridge's probable reading list prior to the writing of *Kubla Khan* and *The Rime of the Ancient Mariner*, 1797-1798. He presents an astonishing array of scientific, semi-scientific, and pseudo-scientific works. Fortunately, our knowledge of Coleridge's readings in science, travels and

metaphysics does not entirely depend upon Professor Lowe's method of deduction, for one of Coleridge's notebooks, that known as "The Gutch Memorandum Book," abounds in references to the books that Coleridge had read—scientific and pseudo-scientific. Added to this, we have in his letters, numerous references to scientists and their works. From the two sources I have selected at random the following names: M. de Maupertuis, Priestley, Benjamin Franklin, Father Bourzes, Captain Cooke, Captain William Dampier, William Bartram, Martens, Black, Richerand, Covendish, Scheele, Davy, Beddoes, Harriott, La Forge, Descartes, Kepler, and Newton—scientists all of varying degrees.

Of all Coleridge's personal associations with scientists, that with Sir Humphrey Davy was the most lasting, intimate, and fruitful. Coleridge first became interested in Davy when the latter was an obscure chemist at the Pneumatic Institute at Bristol. Davy was then experimenting with nitrous oxide. In 1801 he became the head of the Royal Institute and later, in 1808, induced Coleridge to deliver a series of lectures there. Davy must have had a very profound respect for the poet's scientific knowledge thus to become his public sponsor. However, he had already had ample opportunity to become acquainted with Coleridge's mind and learning, for he had been in almost constant correspondence with the poet throughout the late nineties, and in 1800 the latter had attended Davy's lectures on electricity given in the Royal Institute. It was under the influence of Davy that Coleridge first became interested in experimental chemistry and electricity. In fact in 1800, just prior to Davy's appointment to the Royal Institute, Coleridge represented his friend in his business arrangement with Longman, the publisher, for the publication of **Researches, Chemical and Philosophical, Chiefly Concerning Nitrous Oxide and its Respiration, Vol. I, 1800.**

Coleridge's letter to Davy dated January 1, 1800, throws light upon his thinking during that period. Therein he wrote a paragraph so filled with the strange metaphysical, scientific, and philosophical thought which then disturbed his mind that it must be reproduced below. He said:

On dipping my foot and leg into very hot water, the first sensation was identical with that of having dipped it into very cold. This identity recurred as often as I took my leg out in order to pour in the hot water from the kettle, and put it in again. How is this explained in philosophical Language divested of the corpuscular Theories? Define Disgust in philosophical Language. Is it not, speaking as a materialist, always a stomach-sensation conjoined with an idea. What is the cause of that sense of cold, which accompanies inhalation, after having eat peppermint Drops?¹²

Later we find Coleridge writing to Davy concerning the strange pathological symptoms he had beheld in various persons of his acquaintance, writing of his own physical inabilities, writing concerning the chemistry involved in the process of tanning hides with oak bark, and of Davy's ideas of metaphysics.¹³

It seems that by 1800 Coleridge's scientific interests were about to come to a focus in the study of chemistry. It was not that he was less interested in medicine, physiology, and metaphysics than formerly, but that for a time he was supremely interested in chemistry. Even at that time, notwithstanding his extensive training in scientific thought, he was by no means clear in his own mind regarding the demarkation between pure science and metaphysics. His dual interests—chemistry and metaphysics—were warring against each other in his mind when he wrote the following sentences to Davy on July 15, 1800: "As soon as I have disembrangled my affairs by a couple of months' Industry, I shall attack chemistry like a shark. In the meantime, do not forget to fulfill your promise of sending me a synopsis of your metaphysical opinion. I am even anxious about this."¹⁴

It is reasonable to say that by July, 1800, the dominant elements of Coleridge's interest in science were present in his mind. Briefly, these elements were physiology, medicine, chemistry, and geography. Developing concomitantly through the years was his profound interest in theology. Thus, science and theology cohabited in his mind and gave birth to a scheme of metaphysics that cast a weird shadow over all, and penetrated all, and colored his interpretation of all that he had learned.

Practically all of Coleridge's biographers have recognized 1800 as marking a decided transition in his scientific thought. However, as early as November 11, 1796, he had intimated in a letter to his friend Thelwall that a transition was in progress. He said, "Metaphsics and poetry and 'facts of mind,' that is, accounts of all the strange phantasms that ever possessed 'your philosophy'; dreamers, from Thoth the Egyptian to Taylor the English Pagan, are my darling studies."¹⁵ Some idea of what was going on in his mind about 1800 may be gained by a perusal of a few sentences from Campbell, who writes:

With Coleridge's schemes at this period it is impossible to keep pace. To Thelwall he says he has forever renounced poetry for metaphysics; to Poole and Davy he announced the resumption of *Christabel*; to Davy he further intimates a determination to take up immediately the serious study of chemistry, aided by a laboratory to be set up by Wordsworth's friend Calvert; all this in addition to a devotion of four or five months to what his heart "**burns** to do," an essay "Concerning Poetry, and the nature of the Pleasures derived from it"—a work which "would supersede all the books of metaphysics, and all the books of morals too."¹⁶

It was also about this time that Coleridge himself became conscious that he was supremely interested in metaphysics. On May 21, 1799, he wrote J. Wedgwood, "I shall have bought thirty pounds' worth of books, chiefly metaphysics, and with a view to one work, to which I hope to dedicate in silence the prime of my life."¹⁷ Still further insight into Coleridge's mental struggle may be gleaned from a letter of his to Davy written in June, 1800. He said: "When you have leisure, you would do me a great service, if you would briefly state your metaphysical system of Impressions, Ideas, Pleasures, and Pains, the laws that govern them, and the reasons which induce you to consider them as essentially distinct from each other."¹⁸

When Coleridge returned from Germany, he decided to make a book of his experiences in that country. The title was to be "The Rise and Condition of the German Boors." Longmans agreed to publish it. Then began interminable delay while Coleridge struggled with his growing convictions in the realm of the metaphysical. Finally, in the words

of Campbell, he "tried to get Longmans to accept in its place a metaphysical work." About this time, Campbell states, Coleridge wrote Thelwall that his "'serious' occupation was a metaphysical investigation of the laws by which our feelings form affinities with each other, with ideas, and with words."¹⁹ One is immediately impressed by the affinity of ideas underlying this letter to Thelwall and the one quoted above written to Davy. It is certain that by the close of 1800 Coleridge could hardly write a letter without bringing metaphysics into it.

On December 19, 1800, Coleridge, for the first time, consciously proclaimed himself a metaphysician. In a letter to Reverend F. Wrangham, Coleridge, comparing himself to Wordsworth, said, "He is a great, a true Poet—I am only a kind of a Metaphysician."²⁰ It is evident from the excerpts above that Coleridge's friends considered him a metaphysician from a very early date, and that he adopted that estimation of himself about 1800.

In 1801 Coleridge suffered a severe illness. To judge from his own very full descriptions of his symptoms and sufferings,²¹ he must have been a victim of rheumatic fever, which was followed by other complications. Something about that experience deepened Coleridge's interest in metaphysics—possibly his effort to understand the relation between pain and consciousness. His biographer Campbell, noticing this intensifying of interest, asserts: "As soon as Coleridge recovered, he gave himself up entirely to metaphysics . . . the outcome being a series of letters addressed to the Wedgwoods, attacking Locke, Descartes, and Hobbes, but mainly Locke, whom he declared to be a mere plagiarist."²²

The record of Coleridge's turn to metaphysics would be incomplete without some mention of his interest in theology. From early childhood he was destined for the ministry. His father was a minister, and his brother George was a minister. The general idea behind all of his training from Christ's Hospital through the years at Cambridge was that he was to be dedicated to divinity. When the traditional theology of the eighteenth century came into contact with the bud-

ding genius of eighteenth-century science there was a clash. The reaction of the average student and thinker of the day was to embrace one and repudiate the other. For instance, Erasmus Darwin embraced science and became an atheist. Godwin, Hartley, and the French rationalists followed the example of Darwin. Wordsworth was atheist and Christian in turn. Coleridge, almost alone among the great thinkers of the day, was able to strike a balance between the new science and the old religion. This balance he found in **metaphysics**. His intellect found its complement in science; his moral nature found its complement in God; and his reason harmonized the two in a great system of metaphysics. Growing out of this reconciliation was another fundamental reconciliation of even more importance. Charles Richard Sanders remarks: "By asserting that science, no less than theology, rests upon invisible truth, Coleridge not only prophesied future developments in science, but also suggested a way in which it could be reconciled with religion."²³

Coleridge believed in the absolute harmony of truth, and contended that most conflicts were only apparent ones, and reconciliation depends upon subordination, not exclusion. For instance, in commenting upon the relative importance of metaphysics and experimental psychology, he insisted that one line of study should not exclude another, but should subordinate it. When commenting upon Baxter, who believed in divine healing through prayer, Coleridge said:

Before the Revolution of 1688, metaphysics ruled without experimental psychology, and in these curious paragraphs of Baxter we see the effect; since the Revolution experimental psychology without metaphysics has in like manner prevailed, and we now feel the results. . . . The great maxim of legislation, intellectual or political, is **Subordinate not exclude**. Nature in her ascent leaves nothing behind, but at each step subordinates and glorifies:—mass, crystal, organ, sensation, sentience, reflection.²⁴

We are now ready to take up a somewhat detailed consideration of the outstanding ideas of Coleridge the metaphysician. Fundamentally, he believed that the search for all invisible truth must be conducted along metaphysical lines. He said, "...how is it possible that work not physical,

that is employed on subjects known or believed on the evidences of the senses, should be other than metaphysical?"²⁵

Again, in Coleridge's thought, metaphysics outran common sense:

... as alchemy went before chemistry, and astrology before astronomy, so in all countries of civilised men have metaphysics outrun common sense. Fortunately for us that they have so! For all we know of unmetaphysical tribes of New Holland and elsewhere, a common sense not preceded by metaphysics is no very enviable possession. . . Without metaphysics science could have no language, and common sense no material.²⁶

In his introduction to his proposed **Encyclopaedia Metropolitana**, Coleridge asserted that when we advance from pure idea of form to the conception of reality the sciences of metaphysics and morals first become apparent, and that they conduct the mind through the laws of relations and ethics to ultimate faith, the highest of all knowledge. He said:

Hence, as we advance from form to reality, the sciences of Metaphysics and Morals first present themselves to view, and these lead us forward to the summit of Human Knowledge; for at the head of all Pure Science stands Theology, of which the great foundation is Revelation. It is obvious that both Metaphysics and Morals are conversant solely about those relations we call Relations of Law; for it would be a contradiction to say, that a real existence could be, at the same time, a mere theory or hypothesis. . . . In the proper Philosophical Method, the reality of our speculative knowledge, exhibited in the Science of Metaphysics, unites itself at last with the reality of our Ethical sentiments displayed in that of Morals; and both together are at once lost and consummated in Theology, which rises above the light of Reason to that of Faith.²⁷

Coleridge divided all ideas into two types: metaphysical and physical. Of these two classes he thought the former the higher. He wrote: "We distinguish Ideas into those of essential property, and those of material existence; in other words, into Metaphysical and Physical Ideas. Metaphysical Ideas, or those which relate to the essence of things as possible, are of the highest class. Thus in accurate language, we say, the **essence** of a circle, not its nature."²⁸

Coleridge's supreme problem, in common with the great mass of the thinkers of the Romantic Period, was to determine the nature and function of life. In order adequately to

appreciate his views and his position, it will be necessary to make a brief survey of the two opposing theories of life that existed side by side at the beginning of the nineteenth century.

First, because it was the older, there was the corpuscular or atomic theory. The theory is the same—the class of the matter to which it was applied determined the exact name. When applied to physical and chemical sciences it is known as the atomic theory; when applied to the sciences of physiology and botany it is known as the corpuscular theory. Briefly stated it is this: All form and life are the result of organization. Organization is the result of millions of atoms (in physics and chemistry) or corpuscles (in physiology and botany) being drawn together and held in special combination by molecular activity. Thus, life is mechanical, and is created spontaneously whenever and wherever the proper organization takes place. It will be recognized at a glance that this theory is entirely materialistic.

Over against this theory there had developed among scientists—especially those interested primarily in life as it is manifested in animals and plants—a doctrine known as the vital theory of life. The vitalist offered the opinion that life is not the result of organization, but a continuous principle which pre-supposes and causes organization. Life, according to the vitalist, must come from life, and is essentially the same under all conditions. This life-principle cannot be created anew; no new organization can be created apart from its operation. The vitalists denied the theory of “spontaneous generation” and laid the foundations for the later nineteenth-century doctrines of evolution through biogenesis.

Coleridge was a vitalist, and wrote his **Hints Toward the Formation of a More Comprehensive Theory of Life** in order to set forth his theory. Whether or not he originated the theory does not concern us here; it is enough that he chose this means of expressing his thoughts. His distinctive contribution to British thought on the great controversy came, as might be expected, in the metaphysical interpretation of

the vital theory. For instance, he said in **Theory of Life**, "To account for Life is one thing; to explain Life is another. . . . In the question of Life, I know no possible answer but God."²⁹ In this statement he did two things: first, he repudiated the mechanical theory of life, and secondly, for an answer to his great problem he stepped into the realm of the metaphysical.

While Davy was a thoroughgoing vitalist, Coleridge took up the gauntlet against Godwin in his favor;³⁰ but when that good friend in 1812 showed signs of adopting the atomic theory Coleridge wailed in agony, "Alas! since I wrote you the preceding note H. Davy is become Sir Humphrey Davy and an Atomist!"³¹

No idea in the mind of Coleridge has more interest for the present-day reader than that of magnetic polarization as a fundamental process of life. Through the experiments of Davy, Coleridge became acquainted with the laws of magnetism. In the magnet he discovered the positive and negative poles. From a contemplation of this phenomenon—perhaps also influenced by German thought—he evolved the theory of polarity, which he applied in all realms of nature—life included.

Life, according to Coleridge, is the principle of "Individuation." This principle operates through the activity of magnetism, electricity, and chemistry. The general law involving the activity of the three elements he called "Polarity". Beginning with the lowest class of minerals, in which only the law of magnetism is at work, he moves into the vegetable kingdom, where, he says, the laws of both magnetism and electricity are operating. In the next stage, that of animal life, he finds operative the three laws of magnetism, electricity, and chemistry. Coleridge believed that a thread of life runs through all nature from the crystal to human beings. "Nature," he said, "is a line in constant and continuous evolution. Its beginning is lost in the supernatural: and for our understanding therefore it must appear a continuous line without beginning or end."³² In tracing this line of ascent of life, Coleridge shows a good

knowledge of the rudiments of zoology and botany. His steps in the ladder of ascent are (1) crystals, (2) mollusca, (3) insects, (4) birds and fish, and (5) mammalia. Finally, in man all of the forces of life meet and produce a being fit for the reception of reason and conscience.

It was when Coleridge reached man that he became the metaphysician. He sought in the realm of conscience the seat of the soul, and the soul in turn became the link that binds man to God.

Was Coleridge an evolutionist? Professor George R. Potter has discussed this question thoroughly.³³ He makes the following points: (1) Coleridge was often a prophet who saw as in a glass darkly; (2) he had many ideas looking forward to the advent of the theory of evolution; (3) he **felt** the truth of the theory and in many instances **worked** in accord with its principles, but never fully recognised those principles or formulated a theory of evolution.³⁴

A word concerning Coleridge's method as a scientist is here in order. Although he lived at a turning point in the history of scientific thought, his face was turned toward the progress of the nineteenth century rather than toward the traditionalism of former centuries. Attention has just been called to his espousal of the cause of the vitalist and his approach toward the evolutionary theory; likewise he was found on the progressive side of the controversy that centered around what was known as "Scientific Assumption." One school insisted that assumptions of generalities in scientific thought and experiment were absolutely necessary for any sort of scientific progress. These were the thinkers who were seeking for laws, trying to evolve systems, and striving to classify existing scientific data. Opposed to this group was a much larger school of thinkers who were interested only in details, who thought scientific speculation not only useless, but dangerous. Coleridge, standing at the crossing of the ways, threw his influence into the fight on the side of the assumptionists. He thus allied himself with the scientific movement that produced the progress of the nineteenth and twentieth centuries. Fortunately, Coleridge has left his conclusion to the whole matter of "Scien-

tific Assumption" to posterity in his notes for his unwritten "Opus Maximum" (MS B2). In his most concise style he said:

In every science something is assumed the proof of which is prior to the science itself, whether supplied by some other science or consisting of some fact the certainty or validity of which is of common acknowledgement, or lastly of some Idea or conception, without which the science would be impossible and the denial of which implies the logical falsity of the whole and consequently stamps the very act of commencing it in detail with the character of absurdity.³⁵

In spite of the earnestness with which Coleridge advocated the right of the scientist to speculate, none was more careful about the details that passed under his eyes. He realized that scientific assumption was only a means to an end, and by no means was to be regarded as an end in itself. He would have been the first man of his generation to reject a worn-out theory. Witness his stand against the corpuscular theory. Lest one should mistake his position on this point, he said, "The positions of science must be tried in the jeweller's scales, not like the mixed commodities of the market, on the weigh-bridge of a common and vulgar usage."³⁶

Strange as it may seem at first sight, Coleridge's entire system of metaphysics was based upon the principles laid down in these two passages quoted above. The ground work was laid in such scientific "positions" as he thought had been "tried in the jeweller's scales," and the vast metaphysical concepts were assumptions which he considered prior to all scientific fact. As his scientific search was for the origin and function of physical life, so his metaphysical search was for the function and destiny of the soul. Just as he assumed the fact of the reality of life, so he assumed the reality of the soul. Perhaps Coleridge's greatest assumption touched this very matter of the soul. His entire metaphysical system grew out of the assumption of an infinite Father and a corresponding infinity in the personality of man. He made this clear when he wrote, "... facts of mind and cravings of the soul there are,—in which the wisest man seeks help from the indefinite because it is nearer the

infinite, of which he is made the image:—for even we are infinite, even in our finiteness infinite, as the Father in his infinity.”³⁷

With the facts of Coleridge’s scientific training and some notion of his scientific ideas and methods before us, we are ready to glance at the scientific remains that he left to the world. There will be no effort to present all the plans Coleridge made involving the use of scientific material; only those plans which marked stages in his development will be presented. The sole aim of this portion of this article is to give the reader examples of Coleridge’s literary usages of his scientific thought and metaphysical speculations.

The first plan which Coleridge offered for a scientific work was conceived while he was in Germany. He wrote to Davy asking his advice about the matter, saying, in part, “I think of translating Blumenbach’s *Manual of Natural History* . . . Now I wish to know from you whether there is in English already any work of one volume (this would make 800 pages) that would render this useless. In short, should I be right in advising Longman to undertake it?”³⁸

What advice Davy gave Coleridge on this occasion is unknown. Just a little later we find him in trouble with the publisher over unfulfilled contracts. This proposed translation may have been among them. At any rate, Coleridge did not carry out his plan to translate the work.

The importance of this unaccomplished plan is that it marked the beginning of Coleridge’s obsession with the idea that he was destined to write a great scientific work. It pointed out the way that he might have gone had his will been as strong as his intellect.

In 1803 Coleridge propounded a scheme to Southey for a “grand work” on science, literature, and metaphysics. This great work was to bear the title “*Bibliotheca Britannica* or a History of British Literature, bibliographical, biographical, and critical.” Coleridge as early as 1803 possessed distinctive ideas for an encyclopaedia, and condemned the alphabetical order as illogical. His letters to Southey throughout July and August, 1803, are filled with the idea

of the "Bibliotheca". On one occasion he wrote, "By the bye, what a strange abuse has been made of the word encyclopædia. It signifies properly, grammar, logic, rhetoric, and ethics, and metaphysics, which last, explaining the ultimate principle of grammar--log.--rhet.--and eth.--formed a circle of knowledge."³⁹

It is noticeable at a glance that even in that proposed work Coleridge had an eye upon the possibilities of the field of metaphysical speculation. The truth is, in that particular work he blocked out for himself the field of metaphysics and designed certain persons for other fields. In a letter to Southey dated August 1, 1803, he mentioned his proposed allotment of labor. "My plan," he wrote, "would take in everybody . . . if Rickman would but take the physics, you the romances and legendary theology, I the metaphysics, and Lamb be left to say what he liked in his own way—what might not be done?"⁴⁰ Southey did not approve of the plan and said in reply, it is "too good, too gigantic, quite beyond my powers." He added that he knew better than to enter upon a work in which he would have to "rely upon you [Coleridge] for whole quartos!"⁴¹ After that Coleridge abandoned the plan of "Bibliotheca Britannica," but retained the idea for further development at a later date.

From 1803 until 1817, Coleridge's grand idea slumbered in his mind. On the latter date, he released his **Treatise on Method**, which was based on the old idea that underlay the ill-fated plan of the "Bibliotheca". This treatise in turn became the real basis of the **Encyclopædia Metropolitana** which Coleridge planned in 1817-1818, and which was finally pushed to completion by other hands as late as 1845. Whatever the varying fortunes of the **Encyclopædia** were, the Coleridge stamp upon it was always made prominent by his successors in the enterprise. The work was indebted to Coleridge for its controlling idea, for the prospectus which introduced it to the world, for the character of the material that went into it, and for the scheme of arrangement or organization of its contents.

Two volumes were to be devoted to "The Pure Sciences"; six volumes, to "The Mixed and Applied Sciences"; eight

volumes, to "Biography"; eight volumes, to a "Miscellaneous Division"; and one volume, to "An Index." The entire work was to be approached from the point of view of the metaphysician. Coleridge was to contribute personally the metaphysical portions and "to give to the superintendence of the work one entire morning every fortnight, from 10 to 5 if required." Campbell says that Coleridge then demanded part of his remuneration in advance; this demand brought the enterprise to its first halt. Although Coleridge had drawn up the plans, stamped his personality on the work, and written the "General Introduction," his official connection with the **Encyclopaedia Metropolitana**—which bore his name on its title page through twenty-seven volumes, many of which appeared a quarter of a century after his death—came to an end in January, 1818.

Coleridge's **The Theory of Life**, which appeared in 1814, must now claim our attention. We have already discussed the system of thought that lies back of this fragment; here we are interested in the expression of those principles in metaphysical literary language. This may be best presented, perhaps, by allowing Coleridge to speak for himself in a series of quotations so selected as to show the development of his theory of life.

"What is Life?" he asked, and answered by stepping at one stride across the boundary line of experimental science into metaphysics. "And to this, in the question of Life, I know no possible answer, but **God**." "Life may exist in other forms than those of consciousness or even sensibility," he proclaimed as he included the inanimate objects of nature in his list of living things. He classified the steps of life in the ascent in the following manner:

In the first step, we had Life, as the mere **unity** of powers; in the second, we have the simplest forms of **totality** evolved. The third step is presented to us in those vast formations, the tracing of which generically would form the science of Geology, or its history in the strict sense of the word, even as their descriptions and diagnostics constitute its preliminaries. . .

In the lowest forms of the vegetable and animal world we perceive totality dawning into **individuation**. . .

But my opinion will be best explained by a rapid exemplification in the processes of nature, from the first rudiments of individualized life in the lowest classes of its two great poles, the vegetable and animal creation, to its crown and consummation in the human body; thus illustrating at once the unceasing **polarity of life, as the form of its process, and its tendency to progressive individuation as the law of its direction...**

In the next step of ascent the power of sensibility has assumed her due place and rank...

Now, for the first time at the apex of the living pyramid, it is Man and Nature, but Man himself is a syllepsis, a compendium of Nature-- the Microcosm...

My hypothesis will, therefore, be thus expressed, that the constituent forces of life in the human living body are—first, the power of length, or REPRODUCTION; second, the power of surface (that is, breadth), or IRRITABILITY; third, the power of depth, or SENSIBILITY. With this observation I may conclude these remarks, only reminding the reader that Life itself is neither of these separately, but the cupola of all three—that Life, as Life, supposes a positive or universal principle in Nature, with a negative principle in every animal, the latter, or limitative power, constantly acting to individualize, and, as it were, figure the former. **Thus**, then, Life itself is not a thing — a self-subsistent **hypostasis** — but an **act** and **process**; which, pitiable as the prejudice will appear to the **forts esprits**, is a great deal more than either my reason would authorize or my conscience allow me to assert — concerning the Soul, as the principle both of Reason and Conscience.

Thus, in his **Theory of Life** Coleridge began in the metaphysical realm with the assumption of spirit—even God—descended into formless matter, imbued it with life, ascended through all known orders of life, and ended with the metaphysical assumption—even the soul of man. Life to him was a closed circuit—from the realm of the metaphysical, to the realm of the metaphysical.

We must now proceed to the last fragment that will claim our attention: Coleridge's "Unwritten Epic," his dreamed-of "Opus Maximum." He wished to bring to bear upon this work the full scope of his threefold genius—that of the poet, that of the scientist, and that of the metaphysician. There are about fifty references to this grand conception in the letters and other minor literary remains of the poet. The most definite of these references was made in a letter to Joseph Cottle. He said:

I should not think of devoting less than twenty years to an epic poem. Then to collect materials and warm my mind with universal science. I would be a tolerable Mathematician, I would thoroughly understand Mechanics, Hydrostatics, Opticks, and Astronomy, Botany, Metallurgy, Fossilism, Chemistry, Geology, Anatomy, Medicine — then the **mind of man** — then the **minds of men** — in all Travel, Voyages, and Histories. So I would spend ten years — the next five to composition of the poem — and the five last to the correction of it.⁴²

Coleridge really seemed to have spent the last years of his life actively thinking about his great plan. In a notebook begun in 1825, he wrote out a plan for his gigantic dream epic. It is a strange document, rich in the reflection of the personality and the thought of the poet. The entry was made under the date of May 24, 1828. There are six grand parts of the plan, and each is subdivided into lesser sections. He outlined the scheme for the treatment of almost every branch of human knowledge. He began with "The Eternal Possibilities", and "The Supreme Good"; he ended with the church, and the metaphysical conception of eternity. "Part the Second," with its six divisions, he would devote to science. It is impossible to present the entire fragment here; however, to give a clear impression of its importance as a sidelight on the metaphysical ideas and methods of Coleridge, certain divisions of it will be given below:

Division 1: Birth of time and Nature by the Polarization of Chaos,—Commences with the most perfect Contrary of the Absolute Act, that is at all predictable, or concerning which ought or can be predicted. Division 2: Polar Forces. Division 3: Hints toward and hasty sketch as a Vision of the Forms of Nature as inorganic. Division 4: Vegetable Life. Division 5: Arguments for the possibility of the MOSAIC intervention of the Helioplanetic or Centroperipheral Formation between the manifestation of Vegetable, and the Birth of Animal Life — Anticipations of a New Science, viz. philosophic Astrology, or Chemic Celeste — bearing a similar Relation to Newtonian Astronomy as Chemistry to Mechanics. Remaining Division: Animal Life from the Polyp to the primaeval Man — Ends with the physiological and the rational Grounds for the Assumption, that Man is not in the state, in which the original Family must have been both constituted and circumstanced: or a Fall of Man shown to be a necessary Postulate of Science..⁴³

The plan for his "Unwritten Epic" is not only the grandest conception of Coleridge the dreamer; it is the **Hallelujah**

Chorus of the seventeenth- and eighteenth-century metaphysicians. One stands amazed at the sweep of Coleridge's mind and bows his head in pity for the broken will and diseased body that fettered his soul to the common clay.

In conclusion, Coleridge was one of the foremost scientific thinkers of his generation. His training in science began during his years at Christ's Hospital, where he associated with his brother, a practicing physician in London Hospital. His scientific training continued at Cambridge University, where he read widely and formed the habits of the scientific investigator. His post-Cambridge days were filled with associations with the leading scientists of his time. His formal training came to a close with his successful study of science under Professor Blumenbach in the University of Göttingen.

Coleridge's scientific ideas underwent a change about 1800, and from that time until his death he was a confirmed metaphysician. Early in his career he embraced the doctrines of the vitalist and soon proclaimed his theory that life is an act and a process, the result of **magnetic polarization**. His theory was close to the idea of evolution, but never quite became identical with it. His scientific method was that of the assumptionist who was willing to weigh his theories in the jeweller's scales.

In spite of his failures, Coleridge produced a rather large amount of scientific prose, filled that prose with his metaphysical system, and stamped his personality as a metaphysician upon his age.

Finally, Coleridge was one of the moulding forces of the early nineteenth century. His metaphysical speculations hold the key to his personality, and his metaphysical system is the key to his philosophy, his religion, and his ethics.

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In general I am concerned only with the gradual development of Coleridge's metaphysical thought, and the form in which he expressed his metaphysical system; I am not concerned about the sources of

his thought. Those who are interested in his German sources are referred to Professor Joseph Warren Beach's "Coleridge's Borrowings from the German," *ELH*, IX (March, 1942), 36-58, in which will be found a summary of many of Coleridge's sources and an extensive bibliography of the literature on the subject. **Vide**, A. A. Helmholtz, *The Endebtedness of S. T. Coleridge to A. W. Schlegel* (University of Wisconsin Press, 1907); Claud Howard, *Coleridge's Idealism: a Study of Its Relationship to Kant and the Cambridge Platonists* (Boston, 1924); and Virginia W. Kennedy and Mary N. Barton, *Samuel Taylor Coleridge, a Select Bibliography...* (Baltimore, 1935).

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3 Gillman, *Life of Coleridge*, p. 33.

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27 *Encyclopaedia Metropolitana: Or System of Universal Knowledge on a Methodical Plan*, Second Edition, Revised (London, 1851), p. 64.

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- 30 Griggs, *op. cit.*, I, 131.
- 31 Alice D. Snyder, *Coleridge on Logic and Learning* (New Haven: Yale University Press, 1929), p. 23.
- 32 *Aids to Reflection*, p. 272, footnote.
- 33. "Coleridge and the Idea of Evolution," *PMLA*, XL (June, 1925), 379-397.
- 34 *PMLA*, XL, 388.
- 35 Snyder, *Coleridge on Logic and Learning*, p. 128.
- 36 *Theory of Life*, p. 21.
- 37 *Literary Remains*, p. 483.
- 38 Griggs, *Letters*, I, 140.
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- 40 Griggs, *op. cit.*, I, 264-265.
- 41 *Ibid.*, I, 263. Griggs quotes from *Life and Correspondence of Robert Southey*, II, 218.
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Southern Baptist Historical Society

W. O. Carver

The Society continues to receive a growing stream of valuable materials. We plead for an expansion of this.

The Society's collections are being used frequently now by research students. It is going to be imperatively necessary to make more ample provisions for such use of our materials.

Dr. J. L. Rosser has been engaged to write the history of Florida Baptists and is now at work on this important project.

Because of the serious and apparently hopeless illness of Mrs. Barnes, Dr. W. W. Barnes has been delayed in completing the manuscript of the History of the Southern Baptist Convention. Arrangements have been made whereby he now has more time for this and he is working steadily at it. The postponement of the Centennial Convention leaves room for hoping that this volume may be available by the time the Convention meets.

Among other items that have come to us, by the courtesy of Dr. J. W. Thompson, retired professor in Georgetown College, is a biographical sketch of Rev. Sinclair Thomson, the originator of the Baptists in the Shetland Islands, and known as the Shetland Apostle. He was led to become a Baptist without so much as knowing at the time that there were Baptists anywhere in the world. He had a long and very strenuous and wonderful ministry. His story was told in a fascinating little volume published in Chicago in 1867. I have personally had great delight in reading it. While it is a personal gift to me, I am turning it over, along with a considerable number of volumes out of my own collections, to the Society.

The annual constitutional meeting of the Society will have to be postponed until the Convention meets. If there shall be a program at Ridgecrest this summer, the Society will take its place in that program. Due notice will be given in our Baptist press.

The Committee on Presentation of Baptist History will be called before the postponed meeting of the Centenary Convention.

The First Church of Augusta is celebrating the formation of the Southern Convention even though the Convention itself must postpone its celebration.

NOTICE

We have a request for a copy of the **Review and Expositor** for July 1912 (Vol. 9, No. 3) to complete a file of it in an important historical library. Send to Leo T. Crismon of the Seminary Library.

Book Reviews

The Growth of American Thought. By Merle Curti. Harper and Brothers. 848 pages. Price \$5.00.

The author is professor of history at the University of Wisconsin and in this book he presents the results of an enormous amount of research and of reflective examination of American thought. This is a social history of the intellectual life of the United States from its colonial beginnings to the twentieth century. The dominant ideas characteristic of each distinctive period of American history are described. The colonial era witnessed the American adaptation of the European heritage. The period extending from the rise of the Revolution to the end of the eighteenth century was marked by the growth of Americanism. The first third of the nineteenth century was characterized by the patrician leadership in thought. In the period from 1830 to 1850 there came a democratic upheaval and new currents of equalitarian thought profoundly influenced the intellectual life. The period from 1850 to 1870 was marked by the triumph of nationalism and business ideology in social and political thought. The dominant idea from 1870 to the end of the century was the assertion of individualism in an age of applied science. In the twentieth century optimism has encountered diversion, criticism, and contraction.

The chief contribution made by this study is the integration of the major elements of American civilization. The major elements are social, economic, political, intellectual, and religious. And they are central factors in the development of American democracy.

Dr. Curti's book gives a more adequate treatment of religion in American culture than the books by the Beards on the rise of American civilization. However, he makes a few slips in his interpretation of our Christian heritage. For example, on page 58 he says, "Thus Baptists were as sure that salvation required the immersion of adults as

others were that it could be assured only through the sprinkling of infants."

Sixty pages of critical notes on bibliographical material increase the value and extend the usefulness of this volume.

O. T. Binkley.

How to Think of Christ. By William Adams Brown. Charles Scribner's Sons, New York, 1945. 304 pages. Price \$3.00.

It was on his last visit to Louisville, only a few years ago, that I had the privilege of talking with Dr. Brown about some of his books. In the course of our conversation he indicated his desire to write a book on Christology, outlining the approach that he wanted to use and something of the type of material that he would employ. As I listened my enthusiasm mounted, and I expressed the fervent hope that he would be able to carry out his plan. And now I have a copy of the book in my hands. The hope has been realized, although the book did not come from the press until after his death. We have Dr. Van Dusen to thank for seeing the manuscript through the final stages of preparation and publication.

We have many books on the doctrine of the person of Jesus Christ, but none just like this one. Dr. Brown sought to show the meaning of Jesus as seen in the various perspectives that are suggested in the New Testament and in the development of Christian theology. He starts off with what he calls "The Stranger, Christ." Here he begins with the question that Jesus put to his disciples in the sixteenth chapter of Matthew. The answer to that question is sought in the theories and conclusions of the theologians, the children's view of Jesus, the interpretation of Christ given by philosophers and historians, by lawyers and preachers, by soldiers and artists, and by the disciples and the saints. The closing section deals with "The Old Answers in Their Modern Setting." What are we to think of Christ and where are we to find him today?

All the theological and philosophical problems concerning the meaning of Christ that have been discussed through the centuries, as well as many of the practical questions that

have been raised concerning the relativity of Christ for life in its various contexts are carefully considered. The approach is altogether refreshing, the treatment is always clear and stimulating and uplifting. I think every reader will enjoy the chapter on "The Christ of the Children." Lawyers, and perhaps laymen generally, will be grateful for the chapter on "The Lawyer's Christ." Multitudes today will appreciate the discussion of "The Soldier's Christ." All who love the church will appreciate the discussion of "The Christ Within and Beyond the Churches." And so with all the other chapters. I do not think that Dr. Brown ever wrote a better book, and he wrote many that will long be placed high in the ranks of Christian theology. And I do not know of a better treatise on the Christian view of Jesus for the general public.

H. W. Tribble.

Religious Liberty in Latin America? By George P. Howard. Westminster Press. 170 pages. Price \$2.00.

This is the book dealing with inter-American religious issues, issues raised primarily by our government's actions regarding passports seemingly freely given to Catholics and frequently denied to Protestants, which has raised almost unprecedented discussion throughout American Christendom. It was chosen by the Religious Book Club as one of its monthly selections and has otherwise also been widely circulated. It deserves yet wider reading. Every church leader, especially every Baptist leader, who agrees with Spanish writer Salvador de Madariaga (quoted on page 15) that "only as error is freely expressed will it see itself the object of an equally free critical attack"—that is that religious freedom must be fought for as the only solid basis of social peace and freedom—should read this exposition of Catholic principles and methods and of the very questionable attitude and actions of our State Department. Also Dr. Howard, who knows Latin America most intimately, reveals the temper and vision of South American leaders, a temper and vision which we in North America seem to have understood very imperfectly.

A quotation: "‘For many South Americans,’ said Dr. Ghioldi to me, ‘the attitude of the United States in strengthening political power of the Catholic Church in South America, especially in those countries in which that Church adheres to the autocratic forms of government, is viewed with alarm. The final result is the strengthening of dictatorship on our continent’."

Another, which well illustrates the dangerous distinction between religious toleration and full religious freedom: "Religious liberty is one thing; broad religious activity quite another. Every state must preserve the true religion, so too, every state must respect the right of religious liberty. But not every state must allow the broadest religious activity." This quotation from Father W. E. Shiels reveals afresh the traditional Romish effort to conjoin state and church, as well as the subtle habit of distinguishing between the right to worship and the right to missionize.

The book will help any reader to see and handle the facts which clearly distinguish the issues between Catholics and most of the rest of us Christians. It is written in very proper earnestness, but without bitterness.

S. L. Stealey.

The Church and the War. By Karl Barth. The Macmillan Co., New York. 49 pages. \$1.00.

This little book of three chapters and 49 pages contains Karl Barth's reply to the request that he write a letter to the churches of the United States concerning the relation of the church to the present war crisis. Written in 1942, it is now published in America in a very attractive form.

The first chapter is a clear summary of the effect of Nazi policies upon Protestant churches in Europe. The second chapter deals with The Role of the Church in War-time, while the third gives Dr. Barth's thought about The Church and Post-War Reconstruction. In the second and third chapters he undertakes to answer questions which were put to him. Some of the questions might be condensed here for the benefit of readers of this review. How can a Christian be, at the same time, loyal to the state and to

the church? Should we regard the war as the judgment of God? What is the true function of the church in relation to the war? How far should churches go in planning for the post-war world? Should American churches attempt to influence the government in planning for peace? What should be our attitude toward Germany and Russia after the war? What spiritual qualifications are essential in American Christians?

Much might be said by way of criticism. The first would point to the phrasing of the questions. It seems to me that the questions could have been phrased in a more pertinent perspective. After all, it is the mission of the church with which we are concerned. Furthermore, one wonders how far Professor Barth is qualified by training and experience to give counsel to America. This is not to discount Barth as a theologian, for this reviewer thought enough of him to journey to Europe twice to study under him. But because a man is a great theologian it does not necessarily follow that he is the one person to be selected to counsel us concerning the way we are to meet the present situation here in America. The third chapter, for example, gives a discussion of what the churches might do in planning for the post-war world, but Dr. Barth pointedly says that we should not attempt at this stage to make plans for that period. We are to content ourselves with concentrating upon the task of today, and leave tomorrow to take care of itself. I do not agree with that at all. Then he says that a representative group in Geneva should have authority to speak for the churches of the world concerning the present crisis. That raises a multitude of questions.

It is enough to say that the book is entirely too small for such a big subject. Nevertheless those who have read his letters to Britain and France, and the great host of Christians who are interested in what Barth thinks about any subject, will welcome it.

H. W. Tribble.

According to Paul. By Harris Franklin Rall. Charles Scribner's Sons, New York, 1944. Price \$2.75. 272 pages.

Any book by Harris Franklin Rall deserves serious consideration. Since his Bross Prize winning book on **Christianity: An Inquiry Into Its Nature and Truth**, which followed some nine other good books, a great host of Christians have come to appreciate his clarity of thought and expression. In his introduction Dr. Rall says "This book is an effort to answer two questions: What is Christianity according to Paul, and what is the value of Paul's interpretation to us today?" He seeks the answers to these two questions by blending historical and theological techniques of study. In his historical approach he makes use of a wide range of critical scholarship as he seeks to view Paul in the context of history, letting the conditions under which Paul lived help in appraising his reaction to the fact of Christ and his meaning for redemption and history. In his theological approach the author is at home in the streams of Christian truth that flow from the Scriptures and in the methods that recognize both empirical and revelational factors.

The central doctrines of Pauline thought are made the frame of the development of the book, and yet it is not the usual theological formula that is employed. It is not until Chapter Twelve that Paul's conception of God is studied, and that comes just after a consideration of Paul's view of salvation in relation to history, and his view of ethics. The first chapter gives a study of religion in search of a theology, in which the influences that played upon Paul's life and thought are considered. The treatment throughout the book is well organized and put in language that is clear and easily read. It will prove valuable to advanced students in New Testament theology, but it will also serve as a stimulus and guide for those who have not yet made a thorough study of the literature in the field of Pauline theology. Indeed the average layman who knows his Bible fairly well will delight in using Dr. Rall's book as a guide to further studies in Paul.

No doubt some readers will take exception to certain phases of Dr. Rall's interpretations. The followers of Barth

will feel that Dr. Rall has not adequately interpreted him. For example, he says "There seems to be no place in Barth for salvation as sanctification, that is, as a real making over of the believer" (p. 147). This statement seems to me to be based upon a misconstruction of Barth's doctrine of sanctification. The same might be said of his treatment of Barth's view of the work of the Holy Spirit in the life of a Christian. Others will take exception to the author's treatment of the influence of apocalypticism upon Paul's interpretation of history in relation to Christ. Indeed this same criticism could be applied to Dr. Rall's interpretation of the teachings of Jesus as given in the Synoptic Gospels. He says "It seems quite certain that Jesus believed in the imminent end of his age, that the judgment of God was at hand, and that God would establish his rule upon earth." Although he says that it would be a mistake to assume that this was his one message, nevertheless he feels that "Christianity thus began with an apocalyptic philosophy of history." Then a bit later this sentence is found: "What was expected did not happen and what happened compels the Church of today to reconsider and reformulate this primitive philosophy of history." While these statements have their value in the context of the book, it seems to me that a more accurate appraisal of apocalypticism within the context of the Bible will lead to different conclusions concerning the significance of the basic principles in the message of Jesus and Paul's interpretation of that message.

But I should like to repeat that this is a very stimulating book. Dr. Rall thinks profoundly and writes clearly concerning the major themes in Paul's thought.

H. W. Tribble.

These Things Will Last. By Stacy R. Warburton. The Judson Press, Philadelphia, 1943. 122 pages. Cloth \$1.25; paper 75 cents.

"The world mission will go on. Changes in point of view and in details of program are certain. But some things are basic. These will be permanent in the Christian world mission. We shall build the future around them. These things will last." These words of faith and conviction sum

up the position of one who, after years of experience as foreign missionary, mission secretary, and professor of missions, looks out upon the present confused scene and ponders the future of foreign missions.

Dr. Warburton discusses six permanent elements in the Christian world mission. He begins at the right place, the universal purpose of God as revealed in the Bible. This is the unchanging foundation of missions. Other unchanging elements are the universal search by man for God; the world unity of Christianity; the variety of racial and national contributions to Christianity; evangelism; and Christianization of world social life. The author brings his discussion to a close with the logical climax: the responsibility of the local church and the pastors in the world task of Christianity.

The book is an excellent brief survey of the achievements of Christian missions in the past century and a half, the problems confronting missions administrators today, and the changeless factors in world missions. It should be read by pastors and laymen. It is simple, yet authoritative; brief, yet comprehensive.

The reviewer regrets that a review prepared nearly a year ago was not published, through some oversight just discovered, and makes haste to commend this book most heartily. It is still timely, and will remain a valuable study for a long time.

H. C. Goerner.

Highroads of the Universe. By J. Glover Johnson. Charles Scribner's Sons, New York, 1944. 316 pages. Price \$2.50.

Dr. Johnson has made a superb analysis and survey of the principal areas of knowledge and experience confronting the person who today sets forth upon the quest of an adequate philosophy of life. It is his firm conviction that the stimulus and inspiration needed to spur man on to his highest and best endeavor, as well as the answer to the question how man can live in harmony with the universe, are to be found in the truths set forth in the life and ministry of Jesus. He frankly assumes the prevailing views in

the various fields of science and then relates the Christian faith to the use that should be made of them in the total pattern of life. Whether or not one agrees in every detail with his reaction to these prevailing views, the reader must respect him for his candor and courage. It is a straightforward attempt to effect an elementary rapprochement between science and religion in the mind of the young student. As such it should be welcomed by students as well as by teachers, parents, and all others who are willing to pay the price in study and serious thinking that is necessary if one would be a sympathetic and constructive friend of youth.

Part I surveys the realm of science, the nature and meaning of the universe, of life and of man, followed by a brief discussion of the relation of science and religion. Part II gives a study of the realm of spirit, the meaning of man as a spiritual being, Jesus as the revealer of God, the Bible, prayer, evil, and the immortality of man. Part III gives a study in the realm of social relations, the meaning of society, the task of bringing different social and racial groups into harmonious relationships, the question of vocations, and finally the problem of world peace. In all three parts the analysis is clear, the essential elements in the principal scientific and sociological views are presented, and the reader is guided in making decisions.

At the close of the book a very helpful bibliography is appended. This is a book for wide use by all who work with students. Elaborations will have to be made in its use as a text, and many will want to go further than the author does in applying the teachings of Christ and the Scriptures. But until a better elementary guide is written this one is quite indispensable.

H. W. Tribble.

Your Problem. By Dwight J. Bradley. The Macmillan Company, New York, 1945. 213 pages.

This is one of those practical, common sense, life-centered books so popular in this day of psychological thinking. It is written by a man with thirty years experience as minister,

theological professor, and personal counselor. It is based on the thesis that "everyone and his brother have their problems," possibly one major problem with a great many smaller ones gathered about it. Early in its pages the author invites the reader who does not care to put forth the effort to solve his own particular problem, to go no further with his reading. It differs from other books of the same general nature in that it deals not so much with the matter of helping others to become real persons as with the matter of helping oneself.

The author acknowledges frankly that there is "no such thing as a final answer to one's questions about life," and proposes simply to set the reader "free" along a way that he dares to trust.

After a preliminary chapter the book discusses the basic elements of the average man's problems and then proceeds to deal with the basic principles in facing these problems. It then sets forth some suggestions for proper analysis and describes a number of typical cases with their successful solutions. The author concludes by indicating some workable rules for keeping clear of the personality entanglements that have once been overcome.

The book leaves the reader with the feeling that getting the best of life is never quite so simple as the author makes out. Yet, because it deals with life as it really is, with a sympathetic and easily apprehended insight, it is a book that every practical minded counselor will want for his library.

Hugh Peterson.

The Quest for Moral Law. By Louise Saxe Eby. The Columbia University Press. 289 pages. Price \$3.25.

There is a need for clarification of thought concerning the nature of moral law. Some American thinkers do not believe that there is any such thing as moral law. There are others who think there is a moral law but have no clear understanding of the meaning and scope of the term. The purpose of this volume is to clarify our thought about moral law and to suggest how ethical methods may be applied to the unsolved problems of our complex life.

The organization of the book includes two divisions. The first section is an examination of classic ethical systems. There is an attempt to describe the methods used and the moral laws and techniques discovered by the great ethical teachers of the past. The second part of the book is devoted to a study of the present situation in the field of ethics, with special attention to the content of moral law and to the method, dimensions, unsolved problems, and aim of ethics.

The interpretation of the ethical thought of Aristotle and of Thomas Aquinas, based upon primary sources, is well done. The weakest part of the book, in the judgment of this reviewer, is the chapter on "Jesus and the Jewish-Christian Ethical Heritage." Three statements may be quoted as examples of the unsatisfactory treatment of the ethical teaching of Jesus: p. 76 "The fundamental principle of unity between religion and ethics for Jesus was his profound insight that the status of each man in the eyes of God is determined by his status in the eyes of his fellow man"; p. 78 "he believes anger is as bad as killing, that lustful thought in the mind is as bad as adultery"; p. 116 "for these ideals of Jesus (on wealth and poverty) were intended as an interim ethic..."

O. T. Binkley.

Time's Character Gauge. By John D. Freeman. The Broadman Press. 219 pages. Price \$2.00.

The idea of this book, the author tells us, was inspired by a sermon by Dr. L. R. Scarborough based upon 2 Peter 1:5-7. The thesis is that the gauge of human character includes eight virtues: faith, courage, wisdom, temperance, patience, godliness, brotherly kindness, and love. The thesis is developed by the application of sound principles of exegesis and is illustrated by insights, convictions, and incidents out of the author's experience as student, pastor, executive, and editor.

The ethical ideal here described has a religious basis. At the outset the author states that Christian character is dependent upon a right beginning which "can be made only by turning to God with penitent heart, trusting the Re-

deemer for salvation and security, and setting forth by faith to follow and obey him as Lord." And the regenerative note runs through the book and gives religious orientation and spiritual dynamic to the whole discussion of character development.

This volume indicates that the author, who has read widely in the field of literature, is primarily a student and interpreter of the Bible. There are 167 direct references to the Bible and the dominant ideas and characteristic phrases came out of word studies and expositions of Biblical material.

There are excellencies in the form and content of this book. The message is thoughtful, timely, and inspiring. It should be read, if I may use the words of Bacon, "not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."

O. T. Binkley.

The Light is Still Shining. By Stuart R. Oglesby, D.D. (The Gospel of John for a Troubled World). Fleming H. Revell Company, New York, 1944. 182 pages. \$2.00.

This is a book quite worthwhile. It is an interpretative narrative of John's Gospel chapter by chapter. As a ready help to Sunday School teachers and to ministers who desire to preach a series of sermons on this gospel, and to students who want to make a hasty review of the fourth gospel, I would recommend it.

The book does far more than teach the story of the struggle between Light and darkness as John portrays it in interpreting our Lord's teachings and experiences—it is filled with apt illustrations and exegesis. All through the book Dr. Oglesby, a faithful pastor of a great church, applies the Master's teachings to modern problems and draws liberally illustrations out of human experience to show that Christ in His person, in His works, in His words and in His death and resurrection is the world's only Saviour.

Ellis A. Fuller.

Church History in the Light of the Saints. By Joseph A. Dunn. Macmillan. 451 pages. Price \$2.75.

With what keen anticipation of delight and enlightenment did I seize upon this new book with so promising a title. Avidly I turned to the table of contents which listed treatment of one saint in each century, Peter in the first, Justin Martyr in the second, Saint Benedict in the sixth, Saint Bernard in the twelfth, Saint Ignatius Loyola in the sixteenth, and so forth. (No Saint Francis of Assissi!)

Saint Peter disappointed me at the start. The bland, unhistorical, but detailed account of his trip to and life in Rome cause my confidence to waver and my suspicions to rise. Justin Martyr, however, is more true to life, though looked at through present-day Romish spectacles. The story of the second century Church is well but entirely too briefly told to be of much value. The scheme of each chapter is to paint in a Catholic-colored background and then to set forth a Catholic haloed saint. The painting, as far as pleasing writing is concerned, is exceptionally well done. A chronological table of chief events of each century, preceding each chapter, is very helpful.

Throughout the book the thaumaturgical elements are played down and the strong points of solid character are played up, which is a mark of restraint not always exercised by writers of Father Denney's faith. Also, many of the inexcusable immoralities and conflicts in the church are frankly stated. But the author's prejudices flash out in such phrases as "dangerous and undisciplined fanatics, like the Waldenses."

On the whole the book has the attractiveness and strength of the biographical emphasis in history and the weakness of an only half-concealed and propagandistic bias. The careful reader will profit from both.

S. L. Stealey.

Unfolding Drama in Southeast Asia. By Basil Mathews. Friendship Press, New York, 1944. 184 pages. Cloth \$1.00. Paper 60 cents.

Few present-day writers rival Basil Mathews in the ability to make missions vivid, romantic, and real. For

years a specialist in preparing missionary literature for boys, he seems to realize that adults are just boys and girls grown up, with the same thirst for adventure and realism. In this book he has ample opportunity to give his flair for the dramatic full expression, as he writes about those areas of the world that have so recently been making the headlines with war news from the Pacific. With amazing completeness for a book so compact, he tells the latest developments and also gives a thumb-nail sketch, swift and accurate, of the history of Christian growth in each region.

After an introductory chapter, five chapters deal with the various geographical areas: Burma, Thailand, and Indo-China; Indonesia and Malaya; Sumatra; Southwest Pacific Islands; and the Philippines. The three concluding chapters treat matters common to the whole territory, relative to the place of Christianity in the changing life of the people, and to the proper strategy of future Christian efforts.

Appendices supply recent statistics of Christian missions for the various lands, a reading list, and a map. The book is interesting enough to read through at a sitting, complete enough for serious study, and authoritative enough to have a permanent place on the book-shelf.

H. C. Goerner.

Marriage and Family Relationships. By Robert G. Foster. The Macmillan Company. 314 pages. Price \$2.50.

In this volume the Director of the Family Life Department of the Merrill-Palmer School in Detroit expresses the insight he has gained through wide experience in counseling young people and through a careful study of the literature on marriage and family relationships. He interprets marriage as a meaningful adult enterprise to be entered into by mature men and women who have adequate preparation for domestic experience and responsibility. He calls attention to the factors associated with success in marriage, examines the problems that emerge in courtship, and develops the implications of mutuality and understanding love in family relationships. Case histories are presented and analyzed.

sented by and a profound reflection upon the truths inherent in the Christian faith. But it has added significance today because it consists of eleven messages delivered by a chaplain to a group of prisoners, mainly officers of the British Army, at a time when they found themselves cut off from the normal streams of life. If Chaplain Read prepared these messages and delivered them without access to a good library he deserves some kind of special citation.

Beginning with the question, Is God a Myth?, and proceeding to answer other questions concerning belief in God and in Christ, the nature and significance of the New Testament, the question of right and wrong, the problem of freedom and determinism, the nature and significance of man, and the atoning significance of the death of Christ, Chaplain Read makes of each address, or chapter, a thorough study and a realistic challenge to accept and live the Christian faith. It is no easy-going or superficial treatment that he gives. He never resorts to pious platitudes or popular sentiments, nor does he attempt to gloss over the criticisms that have been directed against Christianity. In each case he comes directly to the heart of the problem and shows by straight thinking and clear analysis that any other way than that of faith in Christ is wishful thinking or blind pessimism.

This book ought to be read by Christians everywhere, especially by ministers and chaplains.

H. W. Tribble.

The Preacher's Voice. By William C. Craig and Ralph R. Sokolowsky. The Wartburg Press, Columbus, Ohio, 1945. 132 pages. Price \$2.00.

This brief attempt to condense some basic elements of speech science into a form that those who run may read is commendable as far as it goes. The chapter contents of the book are distributed as follows: I, The Preacher and His Voice, 10 pages; II, The Mechanism of the Voice, 44 pages; III, Common Ills of the Preacher's Voice, 18 pages; IV, The General Hygiene of the Preacher's Voice, 6 pages; V, Special Voice Training, 30 pages; VI, The Delivery of the Sermon,

13 pages; VII, The Interpretative Reading of the Scriptures, 5 pages. Thus it can be seen that the work is more valuable a manual of voice science than a specific and complete preparation for the preacher. Also, the book is stronger on general statements about voice difficulties than it is on specific treatments of many of the "little ills" which make their appearances ever so often in the voice classes for ministers in this seminary.

The book here reviewed might better be used by the preacher, then, for **further** reading after he has had **some** personal work in voice instead of using it as a **beginning** text—or as a panacea for all his voice ills.

Charles A. McGlon.

The Child and the Emperor. By Prince Hubertus Zu Loewenstein. The Macmillan Company, New York, 1945. 70 pages. Price \$2.50

This legend of fourteen chapters, written by a German Catholic refugee, depicts an imaginary voyage to Rome of Jesus at thirteen years of age which leads him face to face with Caesar Augustus. Jesus is referred to throughout the story as The Child, and is accompanied by "a distant cousin of his mother . . . Joseph of Arimathaea," and the young Stephen. In a conference with the Great Roman Ruler, The Child contends that **righteousness** will fail unless accompanied by grace. Caesar recognizes The Child and kneels to say, "**Tu es Agnus Dei qui tollis peccata mundi . . . Tu es Christus, tu solus Dominus—**"

The book is artistically bound in a royal blue cover with gold lettering.

Charles A. McGlon.

The Treason of the Intellectuals. By Julien Benda. Translated by Richard Aldington. William Morrow and Company, New York. 1928. 244 pages. Price \$3.50.

This is an old book. It was written in 1928, just about half way between the two world wars. Since it is so amply worthwhile I am calling attention to it in the Book Reviews.

The author divides the human family into two groups, one being the "clerics," whom he defines as "all those who speak to the world in a transcendental manner." In this

group he places poets, dramatics, historians, teachers, philosophers, preachers. To him all others are "politicians," whose two chief passions are for "interest"—that is, material possessions and advantages, and "pride," which is oftentimes wrongly called patriotism. He bases his dark forecast for the future upon the fact that the "clerics" have come into the market places with the politicians, leaving no one to inspire the people to seek and to accept transcendental truth. He comes dangerously near to saying that men with a transcendental message should not only not be of the world but also not in the world. One wonders as he reads the book if the author is not expressing asceticism in order to protect spiritual leaders from the contamination which comes from free intermingling with the earthly programs of human interest and necessity. On the other hand, he points out, particularly in Europe, a state of affairs which reminds one of what the Saviour felt and meant when He referred to the masses as being "sheep without a shepherd."

In explaining why the clerics" had failed to stick to their lasts, he gives the following summary: "The imposition of political interests on all men without any exception; the growth of consistency in matters apt to feed realist passions; the desire and the possibility for men of letters to play a political part; the need in the interests of their own fame for them to play the game of a class which is daily becoming more anxious; the increasing tendency of the 'clerics' to become bourgeois and to take on the vanities of that class; the perfecting of their Romanticism; the decline of their knowledge of antiquity and of their intellectual discipline."

The value of the book grows out of the fact that it issues a solemn warning against the great danger common to men, the danger of becoming so tremendously interested in material advantages and national pride that they will compromise "transcendental faith" to co-operate with materialists in seeking temporal ends.

Ellis A. Fuller.

The Biography of a Cathedral. By Robert Gordon Anderson. Longmans, Green and Company, Inc., New York. 484 pages. Price \$4.00.

For all who have gazed in rapture upon the architectural beauty of Notre Dame, as well as for all who have studied it from a distance through paintings, pictures, and descriptions, and for everyone who will let his imagination range out in the almost limitless reaches of history that have affected and been affected by this great cathedral, this book will come as a treasure to be cherished, as a friend promising many rich and fruitful hours of companionship. Beginning as far back as 52 B.C. the author traces the history that converges upon the cathedral and that is expressed in its multitude of symbols. The reader will feel that he is sitting at some carefully chosen vantage point where he can see not alone the mass of stone and windows and doors, but the entire structure and the streams of human interest pointing toward God within the context of a wide area of history. Some of the great figures of twelve centuries or more of Christian history come trooping across the pages. Caesar and Christ, Stephen and Paul, Ireneaus and Augustine, Attila and Charlemagne, Abelard and Anselm, and a host of others pass in review. Some of the pivotal controversies in the stream of Christian thought come into this story. And all in terms of a great cathedral. What a story! To read it is to take a delightful refresher course in a great section of Christian history, as well as to enhance one's appreciation of Christian art in architecture.

H. W. Tribble.

The Little Jetts New Testament (Volume II The Little Jetts Bible). By Wade C. Smith. W. A. Wilde Company, Publishers, Boston, Massachusetts, 1944. 232 pages.

The author has dedicated this illustrated series of selections from the New Testament to "a multitude of Teachers and Parents who are seeking to promote a love for God's Word in the hearts of Young People."

A better idea of what the volume is can be had from this excerpt from the author's foreword:

'It is comprised of extracts from the New Testament, illustrated by the Little Jetts etchings (cartoons sometimes published in the Sunday School Times-Reviewer) alongside the text. The arrangement is, in the main, according to Dr. Matthew B. Riddle's "Outline Harmony of the Four Gospels" **The Little Jetts Bible** is 'sketchy' and in no sense intended to take the place of the Bible in your reading or study.... The etchings make no claim to accuracy in the matter of dress or style.... The main object is to stimulate a human form, called a 'little jet'; by that form to represent a person; by that person in attitude or action to reflect or teach a truth indicated in the text. Even ethical teachings can be illustrated in this way, because any truth is most effectively taught when acted out in the life of a person."

One feels that the enjoyment of the book would have been increased had some color been employed in the lay-out, a better quality art paper been available, and the cartoons not quite so much crowded. Charles A. McGlon.

Getting Acquainted with Jewish Neighbors. By Mildred Eakin. The Macmillan Company, New York, 1944. 100 pages. Cloth \$1.00.

Because attitudes formed in childhood so often carry over throughout life, race prejudice should be attacked early. This splendid guide book makes it possible for any capable teacher in a church school to lead children into a friendly understanding of Jewish people, thus nipping anti-Semitism in the bud. There are ample materials for half a dozen good programs, with suggestions as to how to present them. Incidentally, most leaders will learn some new things about Jews, and have their own attitudes improved by reading and using the book.

H. C. Goerner.

Robes of Splendor. By Harold E. Dye. Broadman Press, Nashville, Tennessee, 1944. Price \$1.75. 200 pages.

A recent book which describes some of the inhabitants of the Smoky Mountain area, says most of these people living amidst some of the loveliest of God's handiwork are largely insensitive to the beauty around them.

Robes of Splendor contains a series of messages delivered at sunrise and vesper services of the Inlow Youth Camp in the Manzano Mountains of New Mexico. The author is sensitive to nature and things spiritual. By starting from object in nature, something of beauty or strength, he concludes with a beautiful spiritual and devotional message of comfort or inspiration.

The writer has a delicate sensitivity to words in his descriptive passages and while writing in prose many passages almost touch the poetic in sense and rhythm. Here are some sentences from the first page: "High along the cloud trail, where timber line has wavered and retreated before the thunderous aerial barrages of enemy hail and snow, live the Old Men of the Mountains." "Tiny frost hammers have chiseled age lines in their shaggy temples. Hissing, pounding, gouging rains have worn wrinkles in their granite cheeks. Powdery dust and gravel have fallen like dandruff upon their rugged shoulders." Inman Johnson.

Peloubet's Select Notes on the International Bible Lessons for Christian Teaching—1945. By Wilbur M. Smith. W. A. Wilde Company, Boston. Price \$2.00.

This is the seventy-first annual volume of Peloubet's Notes. What a record of service in helping Sunday School and Bible teachers! It is only for the benefit of new recruits in the ranks of teachers that a recommendation is needed. Each lesson in the 1945 series is carefully and clearly outlined, then explanatory notes are given from recognized scholars and writers, and finally suggestive questions on the lesson as a whole are appended. An adequate list of books and general Bible helps is given at the beginning of the volume. Here is indeed a teacher for the teacher, a help for the student, and a guide to Christian literature bearing upon the 1945 Sunday School lessons.

H. W. Tribble.

Missionary Education for the Junior High School Age. By Louise B. Griffiths. Friendship Press, New York, 1944. 63 pages. Paper 35 cents.

Helpful suggestions for vitalizing the program of missionary education are packed into this small book. The

discussion is in the context of today, when world events make imperative the cultivation of Christian friendliness for other nations and provide many new ways of presenting world missions. These suggestions are especially suited for use with more alert, urban groups of "teen-agers."

H. C. Goerner.

Exposed. By Axel B. Ost. Published by the author, Palisades Park, New Jersey. Price \$.75. 186 pages.

This is a vigorous protest against the Calvinistic doctrine of eternal security. Against the teaching that once saved, man can never be lost he states his conception of "the universally recognized holiness, consecration and the anointing of the Spirit type of theology." Branding the doctrine of eternal security as the Devil's lie he seeks to put in its place the call to a life of holiness, by which he means "a fully surrendered, separated, consecrated, Spirit-filled, honest unto God, day by day holy walk and life." The crux of the matter with the author is the question of sin in the believer's life. His view is that the Christian is saved from sin here and now to a holy walk of life. It is a misnomer, he says, to speak of "saved sinners," "for if you are a sinner you are not saved; and if saved you are not a sinner."

H. W. Tribble.

Adventure in Burma. By K. L. Wilson and W. H. Wickham. Judson Press, Philadelphia, 1944. 64 pages. Paper 40 cents.

Continuing the new-type cartoon-illustrated mission study books, the Judson Press presents the story of Dr. Gordon Seagrave and his adventures in building the Namkham hospital. Teen-age boys and girls will read every page with breathless interest, and come to the searching question at the end: "Out in Namkham there is a new job to do among the smoking ruins.... I am afraid I will be too old to go back. Will you go?" Give us more "Judson Missionary Picture Books" for our young people!

H. C. Goerner.

Quit You Like Men. By Carl Hopkins Elmore. Charles Scribner's Sons, New York, 1944. 180 pages. Price \$2.00.

This is a volume of messages to young people, delivered in a straightforward and pleasing manner. It may offer stimulus and guidance to men in the pastorate who have the privilege and responsibility of dealing with groups of young people and of leading them to decide the great questions concerning what they are to do with their lives in the present crisis.

H. W. Tribble.

The Chinese Church: Partner in a World Mission. By Y. Y. Tsu. New York, Friendship Press, 1944. 24 large pages. Paper 25 cents.

This timely report of how Christianity is faring in China during the war is written by the Methodist Bishop of Kunming, in West China. Emphasis is upon reconstruction and development in Free China, but latest available information from occupied areas is also given. To the factual account of Chinese heroism is added Bishop Tsu's interpretations of the place of Christianity in building a new China. The little book brings mission study on China right up to date.

H. C. Goerner.

Gen'emman of De South. By Anna Walker Robinson. Broadman Press, Nashville, Tennessee, 1943. Price \$1.50. 132 pages.

This is a romantic story of old-time Negroes and their "white fokes"—the close associations, the loving ties that bound them together through good times and bad; the conventional kind of story for a "Southerner" to tell and a so-called "Yankee" to have a difficult time to understand or "see through."

Authoress Robinson tells her story well and in an unusual framework; but this reader found her dialect somewhat labored and ponderous. 'Tis said that not every person who has heard Negro dialect can speak it; certainly it is also true that not even everyone who **knows** it can write it with that lightness of touch and lilt of distinguishing rhythm that mark it as genuine. The unaccented syllables in this recording, when spelled out, take on so much weight that one never forgets he is **reading dialect**. This does not

appear to have been the major objective of the author, and is therefore regrettable.

Charles A. McGlon.

The Mystery of Bethlehem. By Herman Hoeksema. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price \$2.00. 119 pages.

This is a seasonal book written for inspirational and devotional reading, with "wonderful indeed!" being its opening words and the keynote of its development. All twelve chapters are much sprinkled with the exclamatory word, phrase, or clause, as the obvious means the author uses to bear out his question in the preface of "who shall ever fathom this Wonder of all wonders, that the infinite, eternal, glorious, and ever living God united Himself with finite and weak human nature, appeared in the likeness of sinful flesh, reached down into the depth of our death to lift us into the glorious heights of His everlasting covenant?"

"And they are raised with Him into glory!

"In the last day!

"Marvelous sign!"

Charles A. McGlon.

Sacred Scriptures and Religious Philosophies. By Bardella Shipp Curtis. The Caxton Printers, Ltd., Caldwell, Idaho.

The title of the book does not suggest that this is an apologetic treatment of Mormonism; but the reader soon discovers that it is. And it is a very good one, from the Mormon standpoint.

After a brief comparative description of various sacred scriptures of the world, the author gives a survey of religious history from the Creation to the present day. Frequent quotations from the Mormon scriptures are interspersed among quotations from the Bible, all equally authoritative, of course. The book reaches its logical climax in the last chapter dealing with the founding of the "Church of Jesus Christ of the Latter Day Saints" by Joseph Smith, Jr., in 1830. The theory is that "a complete apostasy from the doctrine contained in the New Testament" had taken

place by the end of the first century, and the true church was restored by Smith in the nineteenth century.

Written primarily for young people of the Mormon faith, the book proceeds on the assumption that "it is a poor religion that cannot stand comparison." The method of comparison is favorable to Mormonism, but fair to other religions. There is no misrepresentation and distortion of rival positions, except as becomes inevitable in the selection of some materials and the omission of much more. There can be no doubt that the book will serve well the purpose for which it was prepared. For the non-Mormon it provides a good exhibit of what intelligent Mormons believe and why they believe it.

The Caxton Printers are to be congratulated upon a beautiful job of book-making.

H. C. Goerner.

World History—A Christian Interpretation. By Albert Hyma with exercises for students by J. F. Stach. Eerdmans Publishing Company, Grand Rapids, Michigan. 420 pages. Price \$2.00.

Professor Hyma teaches history in the University of Michigan. He has before this written well on such subjects as the dissenting sects of the Middle Ages. In this book he outlines the history of the world (chiefly what is usually called the Western World) in fifty-eight chapters and four hundred and twenty pages, beginning it with the "Creation and Fall of Man" (Genesis account) and ending with "Twentieth Century Civilization." Each chapter is divided into very pertinent paragraphs, each introduced by a topic sentence in capital letters, these sentences constituting an excellent outline of the chapter. The essential facts are clearly presented and the Christian viewpoint consistently maintained in an unobtrusive but very effective way, though the author's Lutheran background is often noticeable. The language is simple and the style clear. For a studious high school pupil or for an adult with little training in history the book will prove invaluable. I heartily commend it.

S. L. Stealey.

Clouds, Chords and Calico. By Marie Smith Inzer, Louise Godfrey Ogle and Edith Deaderick Erskine. Banner Press, Emory University, Georgia. 81 pages. Price \$1.50.

With delicate discernment and inspiring insight these three sensitive souls sing of the common things of life in language as appropriate as peach blossoms on an early spring day. Sometimes it is the language of worship and praise, then it is the chirping of birds in the trees or an insect orchestra in the garden, again it is the soft spoken dialect of the Southern Negro, or a rollicking song about Dixie composed in far away Bombay. Here are poems that every member of the family will love. That is the unanimous verdict of my family.

H. W. Tribble.

Love Without a Limit. By William Hazer Wrighton. Moody Press, Chicago, Illinois, 1943. 102 pages.

This is a series of ninety essays, devotional thoughts, and little sermons, each based upon a scriptural text having to do with some element or expression of man-love or God-love. Unlike most meditations of this type, there is very little poetic material and there are no prayers to round out the thought for each day. The title of the work is taken from the following passage written by Browning:

"What lacks, then, of perfection fit for God
But just the instance which this tale supplies
Of love without a limit? So is strength,
So is intelligence; let love be so,
Unlimited in its self-sacrifice,
Then is the tale true and God shows complete."

Charles A. McGlon.

Know Your Hymns. By Frederick Hall. W. A. Wilde Company. Price \$1.00.

This little book contains over one thousand questions (with answers) concerning hymns and their writers. They are well selected and well grouped. They range from bits of common knowledge to information only in the knowledge of specialists. Some of the tests could be used effectively

at social gatherings as games and at choir parties to increase interest in hymns and hymn singing. If you wish to test your knowledge of hymns buy the book.

Inman Johnson.

Personal Crisis. By Carl Heath Kopf. The Macmillan Company. 164 pages. Price \$2.00.

In a time of world revolution we need the resources of learning and the reenforcement of Christian faith. And this book is an interpretation of personal crises by a pastor who has been a spiritual counselor for eighteen years and who thinks that Christians may live victoriously in the midst of tragedy. He places the discussion of birth, conversion, sin, salvation, failure, success, vocation, marriage, war, peace, sickness, and death in the context of religious faith and emphasizes the spiritual values which give life meaning and hope.

There are four questions, the author says, whose answers will give us some indication of our own spiritual condition. (1) Do I see in Jesus the qualities of character I desire to possess? (2) Am I gaining victory over my sins? (3) Do I know an inner serenity which is unshaken by outer circumstance? (4) Am I eager to help others find the radiance I have found in Christ?

O. T. Binkley.

Vivid Night. By Garroway Renfrew. The Christopher Publishing House, Boston, Massachusetts, 1943. 231 pages.

This short romantic novel concerns the adventures and love story of Vivian Knight ("Vivid Night" so-called sometimes viciously, sometimes fondly) and Richard Kent, and their respective sets of friends. Opening in 1919 and covering a period of a good many years, the setting takes its readers from North Carolina to Italy, with much effort at international color injected between.

Teen-agers will perhaps most enjoy the story because of its style; and the book is of such nature that it would be an acceptable gift for them.

Charles A. McGlon.

A Symphony of Prayer. By Eminent Ministers. The Judson Press. Price \$2.50.

Both public and private prayer easily becomes monotonous. We are apt to say the same things to God and ask the same things of him day after day. I remember the deacon's prayer which was always the same. A heart which yearns for God's companionship will express itself in intense and poetic language. The Psalmist has expressed his worship and desires with beauty and earnestness. He entered into prayer with a sense of his relationship to God.

A Symphony of Prayer is a collection of prayers by men who pray. While they may be studied and polished they are nevertheless real and true. When one is tongue-tied before God it is good to read through a book like this, receiving the gamut of man's petitions for his needs and aspirations. Beautiful and chaste language in public prayer adds much to the intensity of the prayers of the listening congregation. And, in general, the spiritual subject matter of these prayers are not at all trite but seem to well up from great spirits. While reading them one finds himself reaching up toward God and feeling as if the words he reads are really his own.

Inman Johnson.

Remember William Penn, 1644-1944. Published by William Penn Tercentenary Committee. 260 pages.

The Editorial Committee, working under the general Tercentenary Committee, produced this excellent book in fulfilment of the following words of Governor Edward Martin's proclamation of a celebration in honor of William Penn.: "The tercentenary of the birth of the Founder of Pennsylvania is a fitting time to pay more than the customary annual homage to the memory of one whose tolerance, wisdom, enlightenment and vision as a statesman of the common weal render him an outstanding figure among the builders of states, and whose life and teachings provided many of the basic ideas of religious and political freedom and individual opportunity upon which our American liberty is founded."

The book is an enlightening portrayal of the truly great William Penn, his life, his principles, his contributions to mankind by deed and by writing. Many excellent pictures add real value to the volume. Excerpts from contemporary historical documents, samples of Penn's correspondence and a reprinting in full of his "**Some Fruits of Solitude**"—a collection of wise sayings rivaling Franklin's and backed by a much more consistent life—put strength and flavor in the work.

It is a volume much to be desired by collectors of Americana. Unfortunately no clue was found in the book as to where additional copies may be obtained. One might address the committee mentioned above, Harrisburg, Pennsylvania. Our copy was sent gratis to our Seminary library.

S. L. Stealey.

East Indies Discoveries. By Henry P. Van Dusen. New York, Friendship Press, 1944. 24 large pages. Paper 25 cents.

This interesting study book on missions in the East Indies has been produced by reprinting chapters from a larger work, **For the Healing of the Nations**, by the same author. The Foreword and Postscript prepared especially for this publication make it a complete work, convenient and economical in form. It covers areas vitally affected by current warfare in the Pacific.

H. C. Goerner.

Just Like You. By Margaret T. Applegarth. The Broadman Press, Nashville, 1944. 63 pages. Paper 25 cents.

Five sparkling little stories for Beginners are told by Miss Applegarth, to be retold by parents and teachers. Christian friendliness and inter-dependence with those of other lands are taught in each story. Ideal for "Sunbeam" leaders.

H. C. Goerner.

They All Began to Sing. By Margaret T. Applegarth. Broadman Press, Nashville, 1944. 61 pages. Paper 25 cents.

Argentina, Chile, Brazil, Africa, and China become more real to children in these five stories about the youngsters of

those lands. The missionary teaching is indirect, but most effective. Designed for the Primary age.

H. C. Goerner.

A Primary Teacher's Guide on "Child Helpers Around the World." By Katherine S. Adams. (For use with **A Bell for Baby Brother**, by Jessie E. Moore).

A Primary Teacher's Guide on the American Indian. By Mabel Niedermeyer. (For use with **My Indian Picture Story Book**, by Niedermeyer.)

A Junior Teacher's Guide on the American Indian. By Frances D. Heron. (For use with **Peter of the Mesa**, by Florence Means.)

Discussion and Program Suggestions for Adults on the American Indian. By Bertha M. Eckert. (For use with **The Indian in American Life**, by G. E. Lindquist).

These aids for teaching mission study books are all from the Friendship Press, New York, priced at 25 cents each. They are carefully prepared for use with approved books in the series produced by the Missionary Education Movement, and come up to the usual high standards maintained by the M. E. M.

H. C. Goerner.

The Philosophical Heritage of the Christian Faith. By Harold A. Bosley. Willett, Clark and Company. Chicago, 1944. 176 pages. Price \$2.00.

The relation between philosophy and theology will always be intimate and basic. No student of the Christian faith can afford to pass lightly over the areas in which philosophy has made significant contributions. Here is a book that will prove stimulating and informing while it is fascinating reading. Designed primarily for ministers, it will also make a strong appeal to laymen of alert minds. It contains a series of lectures given by Dr. Bosley to the Pastors' Institute held at the University of Chicago in the summer of 1943.

The five lectures, or chapters, deal with the relation of philosophy to religion, the quest for and reliability of truth, the meaning of beauty, goodness, and love. Each lecture is a complete unit, and yet all fit together to make one pattern of thought for the book. The author's thought is clear and his language avoids unnecessary use of tech-

nical terms. The treatment is well documented, and a carefully chosen bibliography is added at the close. After the lectures some selections from Plato, Aristotle and Plotinus are appended. The author is to be congratulated upon his wisdom in thus making his book a handy tool for the workman, as well as pleasant reading. These extra features will enable the reader to go far beyond the author's lectures in reading that will prove creative. Such a book is to be recommended with enthusiasm.

H. W. Tribble.

God's Way Out. By Rev. Herman Hoeksema. Eerdmans Publishing Company, Grand Rapids, Michigan, 1944. 217 pages. Price \$2.00.

This is volume two of the author's exposition of the Heidelberg Catechism. It is presented in the vein of thought that is established in the catechism, without the benefit of a modern approach. To those who are content with that form of treatment it may well serve to strengthen faith. But it would seem that a treatment in the spirit of modern thought, with an appeal to the modern mind would be better.

H. W. Tribble.

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FINANCIAL STATEMENT

AS OF

DECEMBER 31, 1944

ASSETS

Earning Assets

Stocks—Book Value—		
Bonds—Book Value-----		\$3,498,527.62
First Mortgage Loans—Direct-----	\$1,776,569.11	
First Mortgage Loans—F. H. A.-----	277,820.03	2,054,389.14
Preferred Stocks -----	\$ 679,612.38	
Insurance Common Stocks-----	325,468.49	
Industrial Common Stocks-----	347,176.00	
Utilities Common Stocks -----	105,376.25	
Bank Common Stocks-----	55,900.00	1,513,533.12
Real Estate—Book Value—		
Mortgage Loans Foreclosed-----	\$ 15,231.47	
Exchange for Annuity Contract-----	30.00	15,261.47
Baptist Building and Equipment—Cost--	\$ 195,834.53	
Less—Reserve for Depreciation -----	11,350.84	183,983.69
Other Notes and Accounts Receivable---		513.24
Total Earning Assets-----		\$ 7,266,208.28

Other Assets

Cash Value of Life Insurance -----	\$ 3,980.00	
Accrued Interest on Bonds Purchased--	1,619.22	
Other Accounts Receivable-----	3,558.04	
Office Furniture and Fixtures-----	\$ 19,203.57	
Less—Reserve for Depreciation-----	12,237.27	6,966.30
		16,123.56

Deferred Charges

Prepaid Commissions on Purchase of Mortgage Loans-----	\$ 3,181.53	
Prepaid Expense—Baptist Building-----	928.62	4,110.15

Unassigned Funds—Cash

Cash in Office and In Transit -----	\$ 72,163.82	
Cash in Banks-----	548,530.95	620,694.77

TOTAL -----		<u>\$7,907,136.76</u>
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